the Chaplain

50th Anniversary of The General Commission on Chaplains and Armed Forces Personnel 1917-1967

May-June 1967

the Chaplain

A Journal

for Chaplains Serving the Armed Forces, Veterans Administration and Civil Air Patrol.

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BACK COVER: Chaplains Memorial Building, February 1967. Photo by Impact News Pictures.

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Program of

50th Anniversary Observance

The General Commission on Chaplains and Armed Forces Personnel
Washington, D. C.

SUNDAY AFTERNOON, April 23

Memorial Service—Chaplains' Cenotaph, Arlington National Cemetery

2:00 p.m.	Introduction	—Dr. Willard M. Wickizer, Sr.
	Scripture Reading	—The Reverend James J. Alexander
	Prayer	—Dr. Fred S. Buschmeyer
	Laying of the Wreath	—Dr. Marion J. Creeger
	Taps	—Military Bugler

Worship Service—Washington National Cathedral

3:30 p.m.	Concert	—U.S. Marine Band
4:00 p.m.	Processional	—All Chaplains
	Leader	—Canon Precentor W. G. Workman
	1st Lesson	—Dr. C. Edward Brubaker
	2d Lesson	—Dr. Paul L. Althouse
	Choral Music	—U.S. Navy Sea Chanters
	Sermon	—Bishop Dwight E. Loder
	Benediction	—Dr. Karl A. Olsson

SUNDAY EVENING, April 23

Tribute to the Chaplaincy—An Appreciation Dinner at Bolling AF Base

Presiding		—Dr. Karl A. Olsson
7:00 p.m.	Instrumental Music	—U.S. Air Force Band
	Invocation	—Dr. Claude M. Pritchard
	Choral Music	—U.S. Army Chorus

Citations	
Response	—Rabbi Selwyn D. Ruslander
Response	—The Most Reverend Philip J. Furlong
Special Greetings	
Introduction of Speaker	—The Reverend A. Ray Appelquist
Address	—The Most Reverend Philip A. Hannan
Benediction	—The Right Reverend Henry I. Louttit

Who's Who on the Program

James J. Alexander (Presbyterian Church in the U.S.), Secretary, GCC*, (1965-67).

Paul L. Althouse (United Church of Christ), Treasurer, GCC*, (1965-67).

A. Ray Appelquist (American Baptist Convention), Executive Secretary, GCC*, (1962-).

C. Edward Brubaker (The United Presbyterian Church in the U.S.A.), Vice-chairman, GCC*, (1965-67).

Fred S. Buschmeyer (United Church of Christ), Chairman, GCC*, (1955-57).

Marion J. Creeger (The Methodist Church), Executive Secretary, GCC*, (1953-62).

Philip J. Furlong (Roman Catholic Church), Military Delegate of the Armed Forces, the Military Ordinariate.

Philip A. Hannan (Roman Catholic Church), Archbishop of New Orleans.

Dwight E. Loder (The Methodist Church), member GCC*, Bishop of Michigan.

Henry I. Louttit (The Protestant Episcopal Church), Chairman, GCC*, (1959-63).

Karl A. Olsson (Evangelical Covenant Church of America), Chairman, GCC*, (1965-67).

Claude H. Pritchard (Presbyterian Church in the U.S.), Chairman, GCC*, (1963-65).

Selwyn D. Ruslander (National Jewish Welfare Board), Chairman, Commission on Jewish Chaplaincy.

Willard M. Wickizer, Sr. (Disciples of Christ), Chairman, GCC*, (1953-55).

W. G. Workman (The Protestant Episcopal Church), Staff, Washington National Cathedral.

**The General Commission on Chaplains and Armed Forces Personnel*

By Spencer D. McQueen

A Half-Century in Behalf of the Chaplaincy

A. The Former Chaplain Image

Military chaplains seldom hark back to "the good old days." While dedicated men have served as chaplains in all the years since the Revolutionary War, and no comparison to the chaplaincy of today can or should take away any honor due them, it is not amiss to say that the chaplain image of days gone by is not a very attractive one. Not only were chaplains the forgotten men of the ministry, but on too many occasions, they were the flunkies of their regiment or station. Without organization, without status, and sometimes without the support of their commanders, they were forced to struggle along on their own to wield whatever influence for morality and spiritual interest they could.

Except for the period of the Civil War, when the churches gave support to the spiritual well-being of soldiers by allowing a number of clergymen to become commissioned chaplains and by encouraging local pastors to minister to troops on a temporary basis, the chaplains secured their appointments on their own or were recruited by the Army itself. There was very little communication or interest in this new ministry on the part of the denominations. The testimony shows this to be the case through the years up to America's entry into the first World War. To make

EDITOR'S NOTE

This issue of THE CHAPLAIN attempts to share with our readers something of the significance of the fiftieth anniversary of the General Commission on Chaplains and Armed Forces Personnel.

Spencer D. McQueen, a retired Air Force chaplain, who has written several shorter pieces for this journal, was invited to read through the minutes and other historical records of the Commission with an eye toward writing a brief summary of its life and work. Chaplain McQueen has looked at the Commission from the viewpoint of one who has been on the receiving end of many of the Commission's projects and services. The result is a sympathetic review, a very generous tribute, which is most appropriate for an anniversary observance.

Perhaps in the future some church historian will prepare a formal and extended history of this unique demonstration of cooperative Christianity and civilian interfaith effort housed within structures of government.

While it is true that the development of the present comprehensive chaplaincy structures and programs can be traced largely during the life of the Commission, there are other organizations and many individuals, both military and civilian, representing all faiths, who have supported the same goals and must share in whatever credit is due.

The appendices in this issue offer the opportunity to list a few of the people who have had or now carry special responsibility in support of the chaplaincy, with particular attention to those coming within the framework of the Commission.

—**A. Ray Appelquist**
Chaplains Memorial Building
Washington, D. C.

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matters worse, the chaplain having placed himself outside the mainstream of church life often was less than enthusiastically received in his new military environment.

Reminiscing over his long years in the Army and Air Force chaplaincy, much honored and much loved Gynther Storaasli once characterized this aspect of the earlier chaplaincy in these words:

> Many young chaplains in their first assignments formerly felt like pariahs. Their denominations showed slight interest or responsibility for their work. They were the little boys who had run away from home to join the Army. And in their new-found parishes the reactions of their commanders and their fellow officers often varied from mild acceptance to ill-concealed apathy, frequently with strong undertones of patronizing tolerance.

In his state of relative ecclesiastical detachment, very much on his own as it would seem, the success or failure of his ministry depended upon the attitude of his commander. There was no limit to the good a

chaplain could do if his commander was appreciative of religion. On the other hand, if his commander regarded the chaplain as a nuisance, his ministry was restricted. Chaplain Daniel B. Jorgensen relates an amusing story told to him by former Deputy Chief of Army Chaplains, George F. Rixey:

> A chaplain reporting to the commander of an Army post in the Old West was asked by the colonel: "Do you know Army regulations?"
>
> "Yes, sir!" replied the chaplain.
>
> "Then you know there is one in which a commander can authorize a hunting leave for his officers. You have my permission to apply for one and receive it as often as you wish."

In other words, he didn't want the chaplain around. If the chaplain was wanted, frequently it was more for his talents as a schoolteacher or for some other duty than for his religious ministry. It was common practice to assign the chaplain to such duties as mess officer, post librarian, investigation officer, defense counsel, athletic officer, PX officer, or postmaster. Since it was assumed that the chaplain had time on his hands between his Sunday services, the occasional military funeral, and his nighttime revivals or prayer groups, many commanders used the chaplain for such chores to leave the line officer free for other duties.

B. Purpose of the Narrative

Into this picture comes the purpose of this narrative. My desire, as a former chaplain on the receiving end of the vast change which has been wrought in the chaplain image during the past fifty years, is to show that this evolution is more than coincidence. It began its progress with the advent of The General Commission on Chaplains a half-century ago. I hope and trust that those who have been involved in the work of the chaplaincy, in all branches of the military, whether now retired after long service or a part of it only during the emergencies of World War I, World War II, and the Korean conflict, or whether still on active duty, will join me on the Commission's fiftieth anniversary observance in expressing appreciation for its labors in our behalf.

Certainly much of the credit for the status which chaplains now enjoy belongs to the kind of service they themselves have rendered, in war and peace, over these years. It belongs also to those who have risen to supervisory positions to serve with vision and distinction. It belongs to the denominational agencies who have recruited and supported their most suited ministers for this specialized task. And it belongs to government officials awakened to the need for the spiritual values to be upheld

wherever men serve. But behind the churches, the chaplains in uniform, and the sympathetic government officials, the General Commission has been the dedicated agency which has spoken with a united voice. It has brought together the desires of the various churches in its membership, focused concern on the essential needs of the chaplaincy and supported legislation to meet those needs. This influence through the years has been a guiding factor in the creation of a new image for the chaplain.

Those of us who serve, or have served, as chaplains recognize these labors in our behalf. Our appreciation is expressed for many avenues of helpfulness in the professional realm and the legion of courtesies and evidences of concern which have served to bolster our morale.

C. The General Committee

We need to go back to the early beginnings, not so much to gain a mere historical account, but to take a look at the functions which have turned out to be progressive steps toward a more effective chaplaincy, to grasp fully the contrast between the old and new image.

Behind most movements stands a dedicated person who sees a need, has a vision of a way to meet it, and buttonholes people in high places in a tireless effort to make the vision work. It was so in the case of the General Commission. A Navy chaplain, George Livingston Bayard, stationed in Washington in the period leading to America's entry into the first World War, had seen the need for more Navy chaplains than the twenty-four prescribed by law since 1842. He saw the ineffectual efforts of individual denominations not yet concerned with the total picture. He saw memorials from the Federal Council of Churches rejected because there was no effective organization to back them up.

Eventually, in 1914 the Council established an office in Washington, with an associate secretary and an advisory committee, which began to bear fruit. Stewart M. Robinson. later a Chairman of the General Commission, characterized this committee's work as "capable planning, indefatigable effort, and strong spiritual earnestness, spear-pointed by Chaplain Bayard." Bayard was invited to formulate the bill which was passed by Congress in 1914 providing a chaplain for each 1,250 military personnel. This first step in authorizing the needed chaplains was to be followed by the next logical one. Secretary of War, Newton D. Baker, requested a central accrediting agency to endorse the chaplains being recruited to fill the posts. The formation of the General Committee on Army and Navy Chaplains on March 28, 1917, came in response to need, vision, and tireless effort.

One of the most inspiring aspects of my assignment to recall the

efforts of a half-century in behalf of the chaplaincy in this study was the privilege of poring over the official minutes of the General Committee, kept for posterity in the library of the General Commission in Washington. The problems faced by the representatives of the churches and the heads of their denominational agencies were many. But they sat down together to consider them and solve them and thus began the great united effort to place a high priority on the ministry of the military. Through the World War I years this Committee was ably chaired by Bishops Alfred Harding of the Episcopal Church and William F. McDowell of the Methodist Church. Outstanding leaders were chosen to represent the major denominations and this proved, not only their recognition of the magnitude of the task, but their deep concern for the values at stake. That these leaders represented so many millions of church constituents in the member churches, and others which cooperated with the Committee in chaplaincy matters, added a tremendous weight to their deliberations and recommendations. The Committee had become the voice of united Protestantism to the government and military officials with whom it was to express so many concerns.

D. Recruitment and Endorsement

As the ratio basis for one chaplain to each 1,250 men became effective, and the expansion of the military into the vast force of World War I progressed, the first outstanding task of the Committee was the recruitment of chaplains to meet the need and the establishment of machinery for their endorsement. Much of the discussion in the early meetings of the Committee centered around the standards desired in securing chaplains and the quotas set on a percentage basis among the denominations. Although the ratio allowed was never fulfilled, the expansion of the chaplaincy from 176 to 2,300 in the Army and from the original 24 to 203 in the Navy shows that the Committee did its work well in the first World War.

The criteria for endorsement set up by the Committee was the key to a drive for the most qualified to serve. It was a departure from the old practice of having a minister's qualifications substantiated by letters from friends. The Committee insisted that the applicant be evaluated in character and ability by an official of his own denomination, who was charged with this responsibility. Thus, becoming a chaplain became a more difficult matter. It was now to rest solely on qualification and not on personal favors or even patronage.

With an emphasis upon educational background rather than the governmental stipulation that the candidate be simply an ordained clergy-

man, there was an insistence on a college degree and preference for seminary training. Also realizing the need for youthfulness and physical fitness to meet the rigors of military life, member denominations began to approach the seminaries. Thus, an effort was made to lift the level of the chaplaincy at the entrance gate. By adhering to the requirements of ordination and pastoral experience, but going beyond these requirements to provide young, well-trained men, who by their leadership could command respect throughout the military establishment, the church representatives serving on the Committee in those early years proved to be men of vision. The effective service of trained ministers brought a new status and greater appreciation for the chaplaincy.

E. The Need for Specialized Training

The Committee displayed further foresight in following the new chaplain recruit into his service career. It was not content to endorse and secure an appointment for a clergyman and bid him farewell at the encampment entrance. Indeed, the service rendered to chaplains in the field through the years has made the endorsement aspect of the Committee's mission gradually of lesser importance. From the outset, a recognition of the need for specialized training became a concern of the Committee. An idea for training conferences was deemed impracticable by the War Department. So the Committee settled for a substitute measure of sending each chaplain a copy of *Nave's Handbook of the Army Chaplaincy*, the work of a former Army chaplain, Orville J. Nave.

In its search for ways and means to help the new chaplain make the transition from the civilian ministry to the chaplaincy, the idea of a training school was backed by the Committee and presented to the War Department. This endeavor is described by Chaplain Edward A. Simon in his thesis toward a Master of Theology degree at Princeton:

> The interest in the establishment of a training school for chaplains continued, and caused two different plans to come into existence. One was developed by representatives of the Harvard Divinity School and the Episcopal Theological School, located in Cambridge, Massachusetts. This plan laid primary emphasis on the spiritual mission of the chaplain, and was soon enlarged to include the facilities of Andover, the Baptist school at Newton, and the Methodist school at Boston. The other plan was developed by Chaplain (Major) A. A. Pruden of Fortress Monroe, Virginia, and laid more emphasis on the military side of the chaplaincy.
>
> These two plans were presented to the General Committee on January 31, 1918, and Chaplain Pruden's plan received the Committee's backing. Both plans were presented to the War Department, with the Pruden Plan being

adopted. The first formal session of the new chaplains' school was held on March 1, 1918, at Fortress Monroe. The course lasted five weeks, and included instruction in military custom and discipline, military law, Army regulations, drill, and first aid. The school was moved to Camp Zachary Taylor, near Louisville, Kentucky, in April, 1918, and remained there until it was closed in January, 1919. . . . Chaplains' schools were similarly conducted in France during the war period, opening in July, 1918, and being deactivated at the end of hostilities.

F. Chaplains' Schools Through the Years

As we trace the schools from Fort Benjamin Harrison to Harvard University, (where so many of us—"whose resemblance to soldiers was purely coincidental"—were transformed as clergymen to uniformed chaplains) to Fort Devens, Carlisle Barracks, Fort Slocum, and Fort Hamilton, we follow also the acceptance without question which has been accorded the graduates. For the Navy at Newport and the Air Force at Lackland Air Force Base, the story has been the same.

In addition to the gaining of technical knowledge and the understanding of military customs and courtesies which fit the chaplain for his new role, there came an added benefit from the chaplain school experience —a venture in ecumenicity. This had even more far-reaching results than the recognition and acceptance of the chaplain as a qualified member of the military. To be sure, clergymen do cooperate with ministers of other denominations and other faiths in civilian life, but in the chaplaincy the closely knit associations and common purpose which bring chaplains together to live for several weeks in a rigorous schedule of sharing, develops a deeper ecumenical spirit. Chaplain Edward A. Slattery described this spirit in the Navy Chaplains School as he wrote for THE CHAPLAIN in April, 1963:

> For old hands in the Armed Forces, the teamwork of chaplains from the many denominations is a source of joy and pride. The teamwork is not the result of automatic reaction, but rather flows from willing effort on the part of priests, rabbis, and ministers to reach all men. One would have to be utterly blind or a completely Pollyanna character to believe that denominational tensions do not arise. . . . However, the ideal of a mutual regard is realized, in the main, and is the fruit of a concerted effort and good will. There is no false ecumenicity. The starting point we make at the Navy Chaplains' School is that no individual's conscience will be contravened. . . . We do not attempt to reduce the chaplains of varied beliefs to any common denominator.

The term Slattery uses for the attitude which is carried out in the chaplain's ministry on ship or station is: "Co-operation without Compromise."

It is not difficult to see the huge benefits which accrue as chaplains of all branches of military service labor with such an attitude.

It is interesting to note that this term has also been adopted as the motto for the Army Chaplain School. Located now at Fort Hamilton, New York, the school is in an ultramodern building at the foot of the new Verrazano-Narrows Bridge which spans New York Harbor. It sends out four hundred trained chaplains each year. Describing the curriculum and emphasis upon the devotional life, Norman R. Brown in the August, 1965, issue of THE CHAPLAIN points to a significance in the school's setting:

> The view of one of the world's great engineering feats is a majestic background for the school which strengthens chaplains for the challenging task of a ministry to the military. . . . and to measure up to their inheritance of spiritual leadership.

The United States Air Force Chaplain School, having moved from Lackland to the campus of the Air University at Maxwell Air Force Base, provides the same kind of indoctrination and places the same high emphasis on the spiritual life as the Army and Navy schools. In THE CHAPLAIN for February, 1963, Ike C. Barnett emphasizes the kind of training given:

> Advanced pedagogical methods are used in the classroom to enhance learning and provide a variety of experience. Lecture, discussion, seminar, problem-solving, and play-acting are a few of the modern methods of training used. A superior attitude and motivation on the part of the students enable the various methods of instruction to be used profitably and interestingly.

The years of progress to the fruition in the modern chaplain schools of all branches of the military show us that time and need have proved the wisdom of those who "voted to recommend" the training of chaplains in the early days of the General Committee.

G. The Chaplaincy is Organized

The end result of the direct influence on the chaplains' status during the first World War and the behind-the-scenes labors of the General Committee which exerted an indirect influence for legislation in their behalf, led to the establishment of a Chaplains' Division, with a Chief of Chaplains for the Navy in the Bureau of Navigation, and a Chief of Chaplains for the Army. Although the Army organization was not effected until after the war, the need and concept of the office was brought to light by the war. The very increase in numbers cried out for professional supervision. As Frederick Ward Kates related the story,

Bishop Charles Henry Brent, of the Episcopal Church, became the first supervisory chaplain:

> From the mountains of Luzon to the battlefields of Europe he moved in 1917 to serve as Senior Headquarters Chaplain of the A.E.F. under General John J. Pershing, whom he had confirmed in 1910 in Manila. In this capacity he was the equivalent of Chief of Chaplains of the American troops in Europe, directing 1,300 chaplains and coordinating the activities of religious and social agencies dealing with the spiritual and moral problems of the men in uniform . . . The present structure of the United States Army Chaplaincy owes much to his recommendations based on his own wartime experience.

The example of his effective leadership was cited by his friends and colleagues of the General Committee as they urged the government to establish the Office of Chief of Chaplains.

H. Accolades of World War I

Thus, through authorization for enough chaplains to do the job, through recruitment of highly qualified men, through their endorsement and appointment, through their specialized training in recognized schools, and through the organization of the chaplains under professional supervision, the General Committee of World War I did its work so well that chaplains of today are reaping the benefits of a new status and should be forever in its debt.

But, instead of taking any bows for themselves, or basking in the limelight of any achievements, the Committee immediately turned the attention of the country to the chaplains themselves. In an expression of gratitude and recognition for the valiant service rendered by so many chaplains of all denominations during the war, an appropriation of $4,000 was made to present Chaplains Medals to those who served. In addition to an honorary medal to the President, the Secretary of War, the Secretary of the Navy, the Chiefs of Chaplains of the Army and Navy, 1,151 medals were presented to American chaplains and 14 to representatives of allied Armies.

Chaplains of all faiths who had served in World War I proposed the erection of a chaplains' cenotaph in Arlington National Cemetery as a memorial to those of their number who gave their lives in Service. This came to fruition in 1926. Funds were raised by the chaplains themselves. The Chaplains' Memorial was dedicated in Arlington Cemetery on May 5. It bears the simple inscription:

> In memory of 23 chaplains who gave their lives during World War I.

Among those attending the ceremony for the Committee was the

Chairman, The Reverend W. S. Abernethy, and Executive Secretary, W. L. Darby, who deemed the unveiling, "most appropriate and deeply impressive." Proper floral tribute was presented by Dr. Wallace Radcliffe, Vice-Chairman of the General Committee.

In later years the chaplain dead of World War I were to be further memorialized by being included in the dedication of a Chaplains' Memorial Building as headquarters for the General Commission on Chaplains.

I. Storm Clouds over the Chaplaincy

Many of the gains for the chaplaincy and the prestige attending the office as a result were not to be enjoyed for long in the period following World War I. A wave of disillusionment swept the country and a reaction set in which was to lead to a complete reversal of attitude from the patriotic fervor of the war years. The Kellogg-Briand Peace Pact for the outlawry of war led to an upsurge of pacificism in the churches. The era has since come to be known, as expressed by Dr. Samuel McCrea Cavert in an address on the fortieth anniversary of the General Commission as "the era of criticism of the chaplaincy."

Strong voices of pulpit leaders in many major denominations and stinging editorials of the pacifist-minded editors of leading religious journals decried any involvement in war or the war system. Thus, storm clouds of immense portent gathered over the comparatively few chaplains who had elected to remain on duty with the greatly reduced troops of peacetime. Weathering this storm called for redoubled efforts on the part of men like W. S. Abernethy, Jason Noble Pierce, James E. Freeman, Joseph R. Sizoo, W. L. Darby, and Roy B. Guild. Teamed with the members on the General Committee, these supporters of the chaplain's ministry argued before the Federal Council of Churches and made speeches in answer to the religious press and the crusading clergymen.

During a period of more than ten years, *The Christian Century*, through the editorials of Charles Clayton Morrison and contributed articles, carried on a campaign against the military chaplaincy. From the utterances of a few chaplains, the inference was made that the chaplaincy mission was to promote morale rather than provide spiritual leadership. The charge was made that a chaplain was geared to the war system by curtailment of his freedom of expression. Over this long period, the plea was for the Federal Council, through the General Commission, to "get the church out of the 'war business'" by the simple expediency of refusing to endorse any more clergymen for the military chaplaincy, and to establish a civilian chaplaincy for the military instead.

After committee study and much debate, Joseph R. Sizoo, chairman

and the General Committee, led the way to clearing skies for the chaplaincy by his telling arguments before the Executive Committee of the Federal Council. His defense started at the point to which all parties agreed: the need for a spiritual ministry to servicemen. He portrayed the difficulties involved if the denominations attempted to provide this ministry on their own, and declared that continuing the chaplaincy did not endorse war. The outcome as summed up by Dr. Cavert, was a consensus that "the way for the churches to deal with the problem of the chaplaincy was not to separate themselves from their involvement in our national defense but to strengthen their spiritual ties with chaplains and to work for a greater spiritual vitality in the chaplaincy."

Of course, one can only wonder what must have been going on in the minds of the chaplains while the controversy raged. Certainly the sting of the oratory and the prick of the editorial pen must have had the effect of a lowered morale for the chaplain. What if the churches disavowed him! Perhaps his own denomination! This would have been a heavy blow! His great heart led Dr. Sizoo to understand this so he sent a letter to all chaplains in 1936. His encouragement will surely remain as a hallmark of the Committee's support and concern through this period:

> The seeming misunderstandings which existed in the minds of many have once and forever been clarified and dissipated. There is no longer any occasion for doubting the goodwill of the Christian Church toward your work. . . . There must be a spiritual ministry provided for the men in the service of their country. . . . It is true that there have been some differences of opinion as to how that service should be rendered, but even these differences are rapidly disappearing. There can be no doubt of the hearty appreciation of the Protestant Church toward those who so effectively and worthily interpret Christ's way of life to those under their care. Never is there a questioning of that record, and your spiritual ministry stands enhanced and vindicated.

While it may be true that pacifist opposition lessened as World War II loomed on the horizon and thousands of young men were being called to duty—many of them from the most vociferous of the pacifist-minded churches—the philosophy persisted. Pacifist-minded young men were grateful that their opposition to military service was respected and as a result conscientous objector camps came into being. The young men who were in these work camps earned the regard of the nation for the deeds they performed, often at great sacrifice to themselves. However, the comparatively few in number revealed the reversal of opinion which the war itself brought. It is interesting to note that the period following World War II did not bring a great swing back into pacifism that characterized the earlier postwar period.

It was disconcerting to me, upon returning to the civilian pastorate, to be accused of "selling the cause of peace down the river by becoming a chaplain" by some of my colleagues on a State of Church and Society, which I served as chairman. But the majority accepted my return with expressions of gratitude and warm respect, which was earned, not by myself, but by the record of the chaplaincy as a whole and the support of the churches for it.

To chaplains on duty now who are confronted with the pacifist viewpoint, and who may meet rising opposition in the years ahead, perhaps the best answer yet is the one published by the General Commission. It was during the Korean conflict that Dr. Lynn Harold Hough, eminent theologian and member of the Commission, wrote an article for *Christianity and Crisis*, which appeared also in THE CHAPLAIN for March-April, 1951, entitled: "Classical Christianity Confronts War." In my humble opinion, it remains the classic answer to the philosophy of pacifism. To get the flow of Dr. Hough's argument one needs to read the article in its entirety; but perhaps two or three of his statements may indicate its nature:

> So men came to see that force used for the maintaining of order and the safeguarding of freedom is not an evil thing. It is a good thing . . .
>
> The hysteria produced when men try to live by a principle which cannot relate itself to the hard facts of life is a particularly disrupting and unhappy phenomenon . . .
>
> The men guided by the principles of classical Christianity know that on occasion they must use military force to preserve the order, the decency, the true liberty without which men could have no good life in the world. They know too that after every military action they must once again assert the purpose of goodwill and the purpose of peace . . .
>
> The most cruel thing about the extreme pacifist is his denial that the soldier can have the peace of God in his heart while he is defending everything which is necessary for the maintaining of justice in the world . . .

J. The CCC Chaplaincy

During the period of the wave of pacifism, more than a thousand chaplains who had served in the first World War kept their association and expressed an interest in the need for national defense by accepting commissions as reserve chaplains. From an unexpected quarter, a need for their service arose during the dark days of the depression. It was a national emergency, but not a threat against the nation from without. Yet it had to do with the same group with which chaplains have always been concerned, the young men of the nation. As a provision to put unemployed youth to a useful work for the benefit of the country in an era when the usual opportunities were almost totally lacking, the Civilian Con-

servation Corps was born. Because parents were anxious that spiritual leadership be provided in the camps established under military discipline, from which these 17-21-year-old men went out to work in a program of conservation of natural resources, the chaplaincy inevitably became involved.

There was a clamor from many sources that the civilian churches near the camps provide the religious ministrations needed. Because of a fear that the civilian church needs would always take precedence and the pastor's CCC flock would be of secondary importance, the General Committee urged that Reserve chaplains be called to active duty for at least one year and minister full-time under the supervision of Regular Army chaplains. The Committee held steadfastly to this position until the demands could no longer be met in the constantly expanding program.

The story of this avenue of service under Chiefs of Chaplains Alva J. Brasted and William R. Arnold of the Army, and under James E. Freeman, Joseph R. Sizoo, and Roy B. Guild of the General Committee, is an intriguing one as chaplains became itinerate ministers, traveling thousands of miles to visit and serve the camps. In describing the travels of Chaplains Brasted and Arnold during the period, Daniel B. Jorgensen, in his comprehensive history of the Air Force chaplaincy, brought to light the CCC service of Chaplains Paul J. Giegerich and Terence P. Finnegan, who were later to rise to positions of senior Command Chaplain and Chief of Chaplains respectively and intimated that many of the leaders in World War II gained valuable experience from this worthwhile ministry of the 1930's. His concluding evaluation is certainly justified:

> It is difficult to imagine what would have happened to the nation's youth in the dark days of the depression if this program had not existed. Though military training was kept to a minimum, the discipline of living under all sorts of conditions gave men in the camps an introduction to problems of discipline, logistics, and training which would pay big dividends in World War II. As far as chaplains were concerned, the CCC program proved invaluable in building an effective reserve for the emergency and in developing flexible thinking. It paved the way for the comprehensive religious coverage of World War II.

The scope of the CCC ministry can be seen in the fact that as many as two million young men were served in the program. Each Regular Army chaplain supervised eight camps. At one point 270 Reserve Chaplains —226 Protestants, 39 Catholics, 3 Mormon, and 2 Jewish—were on active duty in the camps. As may be surmised, most of these Reservists were the first to be called to active military duty with the advent of World War II.

K. Peacetime Gains for the Chaplaincy

In addition to influencing the chaplain organization, weathering the era of criticism, and supporting the CCC ministry, the story of the peacetime period would not be complete without recognition of the background initiation and influence which the General Committee gave to several other measures, which were to gain momentum and be a real boon to chaplain opportunities with the greatly increased activity of the war to come.

Foremost among these was a continuing campaign for adequate chapels on military installations. The YMCA and other agencies had been granted the privilege of building their own facilities by legislation dating back to 1902. Foreseeing possible conflicts in this arrangement, the behind-the-scenes influence led to the revocation of this permission and at last to the recognition of the need and the building by the government itself of cantonment-type chapels at military installations. It will surely be agreed that these adequate places of worship for all faiths did more to enhance the chaplain program through World War II than any other one factor.

The Committee's interest in the primacy of the spiritual task for chaplains led, in cooperation with the Office of the Chief of Chaplains, to the curtailment of extra-curricular activities often thrust upon the chaplain. Regulations were published which not only specified the professional priority of the chaplain as a minister but prohibited his appointment to such duties as exchange officer and defense counsel. It is true that the magic clause, "Except when an exigency of the service shall make it necessary," persisted and, like a companion regulation on keeping Sunday duty at a minimum to allow troops time for worship, the inclusion of the clause permitted violations. But, generally, a new respect for the chaplain's primary duty came into being.

The intent of the regulation was that it would free the chaplain rather than restrict him. It is particularly true in the field of athletics and recreation. Most of the chaplains on duty at the present time have not experienced assignment to duty as recreation officer as some who have gone before. But my own interest and that of many whom I have known, and the interest of all of us in morale, has led to a voluntary participation in athletics and leadership which has borne fruit in lasting friendships and command gratitude that no duty assignment could ever match. Perhaps the great difference is in the feeling that the hours spent on the athletic field are among the most rewarding of our ministry.

With a grave concern that the chaplain have adequate help to do his job, the General Committee exerted pressure through the years to

secure provision for chaplain assistants. This effort moved all the way from the haphazard method of the chaplain recruiting his own help to the establishment of a whole new career field of trained specialists. As chaplains' duties have increased and office details have multiplied, so has the gratitude grown for these who stand behind the chaplain and free him from so much administrative drudgery and allow him to concentrate on his primary role.

Last, but certainly not least, the Committee keenly felt the need for chaplains to keep in touch with their church bodies lest they become orphaned like so many chaplains of the early days. As representatives of the leadership of the various churches, the members of the Committee saw the great value of chaplain attendance at church conventions and conferences, not only for the individual chaplain and his spiritual gain, but for the gain of the church in the presence of the chaplain representing a unique ministry. The efforts resulted in regulations making it permissive for chaplains to attend such meetings at no expense to the government.

Like many other chaplains who have taken advantage of this benefit, my reunion with colleagues at my home conference and the cordial welcome accorded me at the conference in the area of assignment, together with the inspiration at both, have sent me back to the task refreshed and fortified by a sense of belonging. And it may be said that an equal value has resulted in the respect and affection for the chaplaincy by the presence of chaplains at the national conventions of their churches.

Thus, out of its World War I beginnings and experiences, through the peacetime period of meeting each opportunity as it came, the General Committee labored to open up avenues of recognition and opportunity for the chaplaincy which were to expand greatly when World War II took these adopted measures and put them to work. The chaplain image had improved so immeasurably and his worth was so well recognized in the military framework, no one needed to be sold on the idea of recruiting more chaplains to meet the expansion of the military at the outbreak of World War II. The chaplaincy had become a necessity. Recruiting the chaplains to meet the needs became the primary concern of the General Committee.

L. The Enlarged Needs of World War II

The role of the General Committee in its relation to government became more comprehensive as preparations for the expansion under the Selective Service Act progressed. Government officials wanted the same convenience which had proved so effective in World War I: working with a representative agency rather than the several denominations. But

this time, more was desired than that the agency be used primarily for the endorsement of chaplains. The General Committee was handed the rightly earned responsibility of coordinating all of the religious activity of the Protestant churches in their spiritual ministry to servicemen. This new task became the major concern for the Reverend Paul D. Moody, the Committee's director in 1940.

The new responsibility brought about an enlarged and reorganized committee with a new name. On February 18, 1941, the Articles of Agreement were amended to this purpose. According to the Minutes of this meeting, the name was changed to The General Commission on Army and Navy Chaplains, and it was to be known as "an official cooperative agency representing the majority of Protestant denominations for certifying ministers to the government as military chaplains, for strengthening the ties between the churches and their chaplains, and for serving as a liaison between the churches and the government in matters concerning the spiritual welfare of servicemen." The first chairman of the new Commission was Bishop Adna W. Leonard of the Methodist Church, and the first Executive Secretary was Dr. S. Arthur Devan of the Northern Baptist Convention.

As the many facets of the new responsibility unfolded, the role of endorsing agency shifted to the denominations and the Commission provided a certification of the ecclesiastical endorsements made by the denominations. To expedite processing of applications, many of the denominations made their endorsements directly with the Chiefs of Chaplains under a working agreement with the General Commission. But the general recruitment and coordinating responsibility remained, nevertheless, with the Commission, as evidenced by the June 10, 1942, request by the Chief of Chaplains to the Commission for more than 4,000 chaplains for the Army. The churches worked diligently as the requirement rose to a peak of 9,000 chaplains but the authorized quotas were never fully met. However, it can be said to the credit of all concerned that the churches working in a united effort accomplished an amazing feat in providing approximately 6,000 chaplains to meet the Protestant share of the needs of the wartime chaplaincy.

The enormity of a task is not the only criteria for its value or significance. Many times its importance is measured by the caliber of the men assigned to accomplish it. One needs only to look at the roster of the wartime General Commission to realize that the outstanding church leaders of the nation had been chosen to find the ways and means of meeting the grave responsibilities which they shouldered. To envision them gathering in Washington under the restrictions of wartime travel, often leaving a heavy schedule of appointments which attended their own

high church positions, is to picture a deep and abiding concern on the part of the churches for this important ministry to servicemen.

M. Churchmen Visit the Chaplains

This concern was vividly impressed upon the military service, the American churches, and the general public as well, as the result of a suggestion by Dr. Samuel McCrea Cavert, General Secretary of the Federal Council of Churches, at the General Commission meeting on March 12. 1943. "To show in all possible ways the deep solicitude of the churches for the care of the spiritual welfare of the youth of our country, and the gratitude for the services of the chaplains," he proposed that the Commission chairman, Bishop Adna W. Leonard, be designated to visit the Protestant chaplains and armed forces overseas, as soon as possible. The suggestion was immediately adopted and the eager ambassador made his preparations for the trip. The nation was shocked when, on a leg of the journey near Iceland, a tragic plane crash took the life of Bishop Leonard. The many warm tributes to him and to his mission emphasized the fact that he gave his life for his country as surely as the soldier on the front line.

Under the leadership of the Reverend William B. Pugh, Bishop Henry Knox Sherrill, and Bishop Edwin F. Lee, and under the inspiration of the spirit of Bishop Leonard, the program and its purpose continued. The early beginnings saw the Reverend Daniel A. Poling off to Africa, Bishop Ivan L. Holt to the Canal Zone, Bishop Sherrill to Alaska, and Dr. Pugh to Europe. Bishop G. Bromley Oxnam's tour of Europe was highlighted by his reunion with his chaplain son on duty there. Visits were made to the nine Service Commands in the United States by the following distinguished clergymen in numerical order: Bishop Oxnam, Dr. Frederick L. Fagley, Dr. Fred P. Corson, Dr. Ben R. Lacy, Jr., Bishop Henry W. Hobson, Dr. Jesse Halsey, Bishop William Scarlett, Dr. McGruder E. Sadler, and the Reverend Marion E. Bratcher.

The significance of wartime visits by church leaders and Commission representatives to chaplains and servicemen may be seen in the recognition which came later to the Commission leaders who followed Bishop Leonard and shared his concern that contacts be made with those who were facing the dangers at distant battlefronts. In recognition of the effect on morale and with the desire to express the appreciation of a grateful government for their extensive visitations, Secretary of War Robert P. Patterson presented the Medal of Merit to Dr. Pugh, Bishop Lee, and Bishop Sherrill during 1947.

For Dr. Pugh, the recognition came for his tours of world-wide

battlefronts in 1943 and 1945. He had previously received the honor of a Certificate of Appreciation from the U.S. Navy in 1946 for these tours which he made as Chairman of the General Commission and Stated Clerk of the General Assembly of the Presbyterian Church in the U.S.A.

For Bishop Lee, a two months' visitation to the Far East in 1945 was a return to an area with which he had been directly related as Methodist Bishop for seventeen years. He had come to Washington and had accepted the position as Director of the General Commission because the war had forced his evacuation from the Philippines. His view of the devastation and the massive preparations in progress for the push toward Japan led him to observe:

> The American people ought to realize the importance of the Pacific and the Asia campaigns. Without comprehending the danger, we almost allowed Japan to get control of two-thirds of the human race and to give to that two-thirds of the human race an ideology diametrically opposed to Christian America's civilization. . . . Because of this war, America has been forced into a direct contact with the Asiatic world. The clock cannot be set back. If we would be citizens of the world, we will welcome the privilege of continued cooperation with the people across the Pacific Ocean.

For Bishop Sherrill, who served as the distinguished Chairman of the General Commission from 1945 to 1947, the award came in recognition for his visits to several areas. His citation read:

> On his tour of the Alaskan Theater, he exerted a tremendous influence upon the High Command by way of inspiring them, and through moral support, crystalizing friendly relations among the three major faiths. . . . On his extended tour of Germany, Geneva, Italy and the Azores, he demonstrated his ability to influence not only the chaplains and servicemen, but civilian clergymen in the countries visited. His mission was characterized by discriminating judgment, magnanimous spirit, ecclesiastical statesmanship, and all inclusive understanding of the problem confronting the Protestant Church, especially in Germany, bringing about the rehabilitation of the spiritual life of that Nation. As a representative of American Protestantism, Bishop Sherrill holds the respect of the majority of the Protestant groups, and was representative of the American Protestant Church in all Theaters of Operations.

On another occasion, as a large delegation of church leaders were departing for a 35-day observational tour of post-war Europe, Secretary Patterson declared that "the task which still lies ahead in Europe is one which vitally concerns the American people and I feel that as a Christian nation our religious leaders have a definite responsibility to familiarize themselves with all problems inherent in developing a program of international relations which will assure a permanent peace." Five

members of the delegation had been selected by the General Commission.

While no attempt can be made here to include all of the visitations or report on the evangelistic missions and conference retreats arranged under the leadership of Dr. Jesse M. Bader, a word should be said in behalf of the gratitude of the chaplains on the receiving end of the visits. The personal warmth extended by the visitor, the appreciation expressed for the chaplain's work, and the assurance of the support and concern of the church at home, gave each chaplain a sense of belonging.

Incidentally, the visitors learned from the chaplains as well. Bishop Gerald H. Kennedy came home from a trip to Europe to report in a church magazine that Christian unity already exists in the cooperative programs of the chaplain. Dr. Cavert found this ecumenical spirit also and reported to the Commission that the experience of the chaplains "in ministering to men of diverse religious backgrounds has given them an outlook that is more than denominational. More than most of us, they are thinking of the Church not as a denominational or a national entity but as a Christian world community. We may expect the men who have served as chaplains to be an important influence in behalf of ecumenical unity." Dr. C. Oscar Johnson returned from the Far East to observe that replacement troops of younger men "do not understand what is really being attempted in the occupational program" and urged that the chaplains be supported with increased religious supplies, religious films, and books.

N. The Service Men's Christian League

In addition to keeping close contact with the chaplains by the visitations and a "News Bulletin" carrying devotional articles, church news and chaplain's news items, the General Commission felt the importance of the church at home keeping in touch with the individual serviceman and of assisting the chaplain in his direct ministry to the men. This was accomplished by the joint sponsorship and formation of the Service Men's Christian League. The General Commission was joined by the Federal Council of Churches, the International Council of Religious Education, the World Christian Endeavor Union in the formation of the League.

In a September, 1942, letter to Dr. S. Arthur Devan, Executive Secretary of the General Commission, and to the heads of the other agencies, Bishop Adna W. Leonard outlined the administration and program as chairman of the League. He pointed out that the five members appointed to the national committee from each sponsoring body would be joined by five chaplains who would serve as advisory members, and

that the immediate supervision of the work of the League would be in the hands of an administrative committee of seven members in addition to the Chairman and Vice-Chairman of the League. The program would include a guidance manual for chaplains in organizing local units, a monthly periodical to provide topics and materials for Sunday school and general discussion groups, promotional leaflets to set forth the purpose of the League, and membership cards which would carry the League covenant. A budget of $130,000 was set for the first twenty months operation.

O. *The Link*

The monthly periodical became the official handbook of the League and was given the attractive name, *The Link*, signifying the link between the young men in Service and their churches at home. It was furnished free to the chaplains for distribution to Service personnel. Clarence W. Hall was named editor and the first edition appeared in January, 1943. *The Link* was a small, digest-size magazine, designed, first of all, as a reading piece. It carried fictional stories, humor, and brief articles to attract the attention of the serviceman. But it also presented devotional articles and guides to SMCL programs, which were patterned very much like the young people's societies in the churches, offering educational helps on the great themes of the Christian faith. So great was its acceptance throughout the military, its circulation climbed to 450,000 copies per month before the end of the war.

The first element in the appeal of *The Link* then and now may not be the most important, but it is the most popular. After getting to know the magazine, nearly everyone who picks it up turns first to the inside back page for the department called, "At Ease." It contains a brand of humor particularly *apropos* to the military. Like many other chaplains on their rounds visiting the offices and shops during the work week of a military installation, I have heard these jokes and witty sayings and realized immediately that someone in that office or shop had been reading *The Link*. Even the little cartoons that a person thumbs through to find are described in detail. It is amazing how fast this contagious humor spreads. It is a foregone conclusion for most chaplains, that unless they can get to the magazine before it reaches the literature racks, they dare not use a *Link* joke in the pulpit because they may be sure it has gone the rounds.

The second element in the appeal of *The Link* is its wholesomeness. Just as the humor described above is based on stories that are fit to be told anywhere and pictures used on the cover and throughout the magazine are the type which exudes an attractive wholesomeness, so the contents

declare outright that *The Link* is a magazine of inspiration. The fictional stories are clean and true to life and the articles are straight-from-the-shoulder discussions on the moral problems which young people in the Service face. It has an appeal when quietly read in the barracks or in a serious moment when the chaplain leaves it at a hospital bed because it is a refreshing relief from so much of the reading matter readily available everywhere.

A third element of appeal is its educational value. Many of its readers are not very well versed in religious matters and are seeking to find answers to their questions on faith and belief. It is for this reason youthful servicemen became affiliated with SMCL or the United Fellowship of Protestants which followed. The discussion material in *The Link* used for these programs help them find the answers. One example, which has since been reprinted in booklet form from *The Link*, is Stanley I. Stuber's series on Protestant beliefs, *Who We Are.*

Indicative of the high purpose and success of *The Link*, Dr. Hall, Ivan M. Gould, and Carroll M. Wright received *The Christian Herald's* Citation for distinguished Christian service for their work during the war with SMCL and its publication.

When the fifty denominations and four cooperating agencies affiliated with the General Commission and the Service Men's Christian League respectively voted unanimously to unite the two in April, 1946, promotion of SMCL chapters and publication of *The Link* continued under the banner of the new General Commission on Army and Navy Chaplains. During this period, with the establishment of the Veteran's Administration chaplaincy and the establishment of the Air Force as a separate Service, the Commission's name was appropriately changed to simply, The General Commission on Chaplains. Mr. Rymer was Executive Secretary of the Commission through the postwar and Korean War era and, except for the two years of Mr. Dyreson's editorship (1947-1949), was editor of both *The Chaplain* and *The Link.*

Only one month after his retirement, Mr. Rymer died of a heart attack at his home in Fairfield, Pennsylvania. The tribute for his life and his six years of leadership in the Commission, reflecting a ministry as wide as his contacts around the world and the combined circulation of his two cherished magazines, was summed up in his sense of partnership with God as revealed in one of his own poems:

> Since I believe that God did call,
> That He is good and knoweth all,
> With faith in Him I'll try to be
> The kind of partner sought in me
> By Him who called me.

P. From UFP to the Parish Ministry

The Korean War saw the emphasis change to a new organization for young servicemen called the United Fellowship of Protestants. Formation of the units was promoted in *The Link* by the new editor, Joseph C. Dana, and program materials were provided for group meetings very much as they had been for SMCL chapters. An increased interest was directed toward the fellowship aspect of UFP to provide a Christian emphasis upon the use of leisure time.

At the same time, the churches at home began to express a growing concern for a more wholesome atmosphere in the areas surrounding the military installations of the Far East. Representatives of the General Commission and the National Council of Churches made a tour of the Far East, conducted by Chief of Air Force Chaplains, Major General Charles I. Carpenter, to survey off-base leisure-time activities available to servicemen. As a result, a Cooperative Committee on Ministry to Service Personnel in the Far East was formed to combat the deplorable conditions which they found. Bishop Henry I. Louttit, the Committee chairman, in expressing the need for recreational centers and "Friendship Houses" near installations in Japan, Hong Kong, Korea, the Philippines, and Okinawa, observed that

> Far too often human lust and greed combine to subject military personnel to great temptations. . . . For the most part, a conspiracy of circumstances limits the relationship of our men to the baser elements in the population that surrounds our overseas stations. By the same token the native populations get a very poor impression of the standards and morality of American youth because of the careless conduct of so many of our service personnel. . . . The churches of America could make a real contribution toward the solution of the problem by providing opportunities for American personnel to meet a better class of citizens in these foreign lands.

The response of the churches was to subscribe to a budget of $30,000 for 1955 and $45,000 for 1956 in tangible support of these worthy projects. One far-reaching result of this response, recently reported in *The Link*, is that the Ishikawa Service Center in Okinawa has ministered to 420,000 servicemen in the last five years.

Following the Korean conflict, a whole new development in the military situation emerged. In increasing numbers, dependents of the military either accompanied or followed their sponsors to the overseas installations as well as being with them at stateside stations. The chaplain program changed with the trend from a primary concern for troops to a family-centered parish very much like that in an average civilian com-

munity. UFP gave way to the family-oriented approach and eventually evolved into Protestant Men of the Chapel, Protestant Women of the Chapel, and Protestant Youth of the Chapel organizations.

It was my good fortune to serve for three years with a family Protestant Fellowship group in North Africa which had come out of a UFP group. Every Wednesday night, from 40 to 100 members met for interesting programs led by the laity. Trips, picnics, musical programs, support of a missionary doctor with donated supplies and offerings, were a part of the activities which included young servicemen as well as the Protestant families and young people of the base. The lasting friendships formed and ties kept long after departure from the station bear witness to the value of such a group.

In 1957, Dr. Lawrence P. Fitzgerald, a longtime director of youth publications for the American Baptist Publication Society, was appointed by the Commission as director of the Department of Ministry to Armed Forces Personnel and editor of *The Link.* One of the early contributions of Dr. Fitzgerald was an article in THE CHAPLAIN entitled: "What THE LINK Can Do for the Chaplain." In naming ten specific ways to prove his thesis that *The Link* is a tool of the chaplain, he pointed out that it increases chapel attendance, helps solve personal problems, increases spiritual sensitivity of the readers, helps offset obscene literature, enhances readers' knowledge of the Christian faith, provides source material for lay leaders, extends the area of the chaplains' ministry, inspires to finer Christian living, and helps weld the Christian link around the world. His conclusion is that it is a silent assistant in the chaplain's work, but will "fulfill its ministry only as it goes through a warm and consecrated chaplain to the fellow in need. Personality is the key. If the chaplain will take this tool and use it, perhaps God will bless it and make it an instrument of consecrated service."

Q. THE CHAPLAIN

In October, 1944, the General Commission took another giant forward step in its direct ministry to the chaplains in establishing, at great expense, a magazine called THE CHAPLAIN. Its advent was hailed by chaplains in the field with a sense of satisfaction that the chaplaincy had arrived at this significant milestone—it had a professional journal all its own. As one just beginning in this new ministry, I personally felt, as I examined the first issue, that here was a source of help which could be obtained from no other quarter. Like the others, it was impossible to carry much of a professional library with me, and the prospect of this ready reference journal at hand made me feel that this lack, at least partially, would be overcome.

The statement of the new editor, Dr. Clarence W. Hall, a professional of the first rank in the field of religious journalism, in expressing a threefold aim, bore out my hopes:

1. Provide chaplains with sermon materials and thought-starters.
2. Keep chaplains informed on the currents of Christianity in America.
3. Reassure the chaplains by giving postwar articles and offer training for the chaplain as well as the servicemen.

The ambitious venture provided 10,000 copies on a budget of over $25,000 for the first year. From the outset, a parade of the best thinking by some of the outstanding churchmen in America marched across its pages to bring inspiration and to stimulate the thinking of chaplains stationed around the globe. For the "thought-starter" department promised by Dr. Hall, the inimitable, late Dr. Halford E. Luccock was appropriately chosen to "prime the pump" of the homiletical efforts of the chaplains. He was later to be followed by the provocative pen of Dr. Paul E. Scherer of New York.

There were book reviews, an idea exchange, and a department called "At Your Service," in which chaplains kept abreast of developments and methods which had proved effective for other chaplains. News of pamphlets, visual aids, and other tools for the job, made the magazine truly a professional journal. Last, but not least, the news of chaplain activity in all branches of the Service, from the offices of the Chiefs to the chaplain serving the loneliest outpost, brought a sense of fraternity and identity to the chaplaincy.

While much of the emphasis has been on the presentation of ideas by church leaders, THE CHAPLAIN has proved itself as the chaplains' own journal by giving a great deal of space to contributions from the chaplains themselves. On a variety of subjects, ranging from ministries in unique situations to sermons preached to their own Service congregations, articles by chaplains have been on a par with some of their civilian counterparts and have received acclaim by many churchmen who have read them.

The pages of THE CHAPLAIN have often been used to bolster the morale of the chaplains. Immediately after the war, when the uppermost thought in the minds of the servicemen, and some of the chaplains, was to get home and return to civilian pursuits, the Commission's able director, Thomas A. Rymer, reporting on the work of the Commission in the days following World War II, declared:

> The Commission wishes to record its belief that today, because of the largest peacetime Army and Navy in our history, the extreme youth of many members of our defense forces, the inescapable hazards of foreign service, the normal tendency to a moral letdown following a war, and because of the

world's unprecedented awareness of the need for spiritual vitality, the importance of the work of the chaplains has reached an unparalleled peak.

After an appeal that the ablest men in sufficient numbers be retained for meeting the grave responsibility, he went on to recognize that the role of the chaplain was not an easy one:

> Gone is the stimulus of physical danger, lacking are the publicized heroisms of wartime, missing is the sense of oneness between the chaplain and his men in the face of the enemy, less frequent are the stimulating expressions of gratitude from the churchmen back home, heavy is the load and exasperating are the problems, . . . but there are hundreds of thousands of lonely, unsophisticated, away-from-home young Americans, each a compelling reason for the unremitting efforts of the chaplain.

In November, 1946, Delmar L. Dyreson, a former Army chaplain with a distinguished war record and five years of first-hand acquaintance with the needs and opportunities of the chaplaincy, was chosen as the editor of THE CHAPLAIN. With the avowed aims of undergirding and assisting the chaplains in the field, uniting the forces of Protestants at the home base so that they would regard as a first priority Armed Forces personnel, and serving as an effective link between Christians at home and the military, he maintained the high caliber of the magazine through the postwar years. In the situation of so many chaplains returning to the civilian pastorates, a popular feature of the period was a listing of former chaplains "and where they may be found." It enabled chaplains still on active duty and those separated as well to locate their former wartime buddies.

When Marion J. Creeger became Executive Secretary of the General Commission in 1953, the editorial policies of THE CHAPLAIN continued many of the helpful departments but took a decided bent toward specialization. New departments came into being during his nine-year tenure, and with the aid of an able staff, headed by Julia A. Lacy, whole issues were directed toward specific areas of the work of the chaplain in an effort to make the magazine more of a professional journal. Among these, "Major Trends and Issues in Theology," "Worship in the Protestant Tradition," "Christian Ethics in the Nuclear Age," "Christian Mission to a World in Ferment," and "Protestant-Roman Catholic Dialogue" will be remembered. Numerous articles on Christian education, counseling, the ecumenical movement, work of the laity, and on the important task of preaching appeared. Special issues devoted to Christmas and Easter were on the yearly agenda.

The emphasis upon preaching and sermon preparation was not left

entirely to articles on techniques and methods. In an attempt to answer a critical rumor among civilian clergy that chaplains do not really preach, the Commission conducted a sermon contest through THE CHAPLAIN in 1953 and 1954. The first distinguished panel of judges was Clarence E. Macartney, Edward H. Pruden, and Joseph R. Sizoo. A second panel consisted of David A. MacLennan, Howard Thurman, and Tertius Van Dyke. Entries received convinced these judges and gave the Commission the answer that chaplains can and do preach effectively. It was most gratifying to those of us fortunate enough to have our efforts selected for inclusion in a special Christmas edition, "Sermons From the Chapel" in 1955. "The Great Doors of a Young Man's Life," by Chaplain Robert E. Hargis, and "Christmas Away from Home," by Chaplain Richard Frothingham will be remembered as fine sermons meriting the praise of Commission Chairman, Fred S. Buschmeyer:

> Simple, sincere, and clear as a bell, they bring the eternal gospel to bear on immediate human needs. . . . They are the expression of an emerging new ministry—the uniquely ecumenical ministry of those who live with, and preach to, persons of widely varied religious backgrounds, and of no religious background.

Approaching its tenth anniversary of helpfulness to chaplains in the realm of preaching, the witty and wise department of Dr. James T. Cleland, Dean of the Chapel of Duke University, called "Preaching Clinic," has brought homiletical suggestions through the years which have inspired, stimulated, and even goaded those who stand before their Service congregations, Sunday after Sunday. This ministry is the function, and its effect is the reward, of a truly professional journal.

Editorials are sometimes the last-read items in a publication, but they are often the most appreciated of all contributions. It has remained for the present editor and Executive Secretary of the Commission, A. Ray Appelquist, to make the most of this avenue to enhance the professional quality of THE CHAPLAIN. From his vantage point of close contact with current issues involving the chaplaincy, with church leaders across the nation, and with the denominational agencies, he has a firsthand knowledge of the trends of thought regarding the ministry to Armed Forces Personnel. As a former chaplain, he knows the needs of the chaplaincy and is aware of the long history of effort required to bring the chaplaincy to its present status. He has a concern that there be no disrupting influence in this progress. In a recent report to the Commission, he stated in clear terms:

> We need to take a close look at what we have, remember what we have been through and decide where we want to go in the future. We need to

be watchful that we do not lose what we have won!

Thus it is that we of the chaplaincy have a journal all our own. It adds to the prestige and is a source of satisfaction that it is a professional journal of the first rank. It is a status symbol that it is edited by "our man in Washington." But it is more than that in the realization that the man at the helm is a champion of our cause and, with his staff, is constantly striving to better the climate in which we do our work.

R. The VA Chaplaincy

The close of World War II saw the beginning of a new avenue of service for the General Commission in the establishment of a Chaplaincy Service by the Veterans Administration. The great increase in the number of hospitalized veterans had demanded that a ministry to them be comparable to the ministry afforded the members of the armed forces of the nation. Up to this time, largely a part-time ministry performed by civilian clergy in the communities adjacent to the Veterans Administration hospitals had been the extent of the spiritual care provided for the patients. The greater need now made it imperative that well-trained, full-time chaplains, veterans themselves, be appointed to this ministry. The General Commission was given the responsibility of assisting in the selection of chaplains and aiding in the development of the program for the Protestant section of this new Chaplaincy Service.

The Reverend Crawford W. Brown, a former Army chaplain, and an Episcopalian, who was appointed the first Director of the Chaplaincy Service on June 15, 1945, guiding its growth and development for two years from 11 full-time and 171 part-time chaplains to 226 full-time and 115 part-time chaplains, described the call and motivation of his chaplains in these words:

> Just when they hoped to return to civilian pastorates (after their wartime service), they responded to another urgent call of their country to go to the sick and wounded in the Veterans Administration hospitals across the land and become their constant spiritual guides and companions.
>
> Inspired by the sacred need, they now serve as full-time chaplains and have consecrated their special talents to the moral and religious rehabilitation and stability of those young men and women who gave so much of themselves for us. Prayerfully they have chosen to be as valiant in peace as they were in war.
>
> When emotions are not stirred by din of battle it requires supreme courage to stick to the line of duty. For the Veterans Administration chaplain the line of duty is the oft-forgotten hospital on the hillside or midst the crowded city streets; it is long hours by the bedsides of lonely patients, daily

marches down long corridors in hospital wards, ever-ready words of cheer, faith and good courage and often weary midnight vigilances.

Upon his resignation as Director in June, 1947, Chaplain Brown expressed his hope that the Chaplaincy Service might blaze new trails in the personal ministry of the church to those who are ill. He pointed out that, "Centering attention, as these men do, on the moral and spiritual life of the veteran patient, cooperating with doctors and nurses and attendants to make life in the hospital preparation for larger life outside the institution, and contributing to the ease of both mind and spirit while the curative forces of nature and of God do their work, is a highly important ministry."

Chaplaincy Service was placed for administrative purposes at the beginning under the Assistant Administrator for Personnel. This organizational pattern of the Veterans Administration was changed to place the chaplaincy under the Assistant Administrator for Special Services. With the feeling that this arrangement handicapped the effectiveness *of* the chaplain, and supported by specific, recurring instances, the General Commission sought, through a committee consisting of D. Stewart Patterson, Bishop Angus Dun, and the Reverend Carl R. Plack, to bring about a change in this organizational relationship. The work of the committee led the way to the chaplaincy being transferred to the Department of Medicine and Surgery when the Veterans Administration was reorganized into three major departments.

The Chaplaincy Service has continued as a ministry in depth. Chaplain Donald C. Beatty, Assistant to Director Alexander J. McKelway, the Presbyterian successor to Chaplain Brown, reported to the Commission in April, 1949, that:

> The thoughts of sick men are often 'long thoughts.' What they need is not easy reassurance but sympathetic understanding. There can be, and often is, a creative, a growing, a developing aspect of this experience. When the chaplain helps to confirm new resolves, to plan new avenues of living, he is performing his spiritual ministry.

Since the beginning of the VA Chaplaincy there have been five directors (at this date, 1967): Crawford W. Brown, Episcopalian; Alexander J. McKelway, Presbyterian; Edward W. McDonough, Catholic; Morris A. Sandhaus, Jewish; and Roger O. Braaten, Presbyterian.

At this date there are 295 full-time chaplains and 485 part-time chaplains serving in the VA chaplaincy. These chaplains, representing the three faith groups, are assigned to serve the spiritual needs of the sick veterans.

S. A Memorial Becomes a Home Base

Because so many of the gains for the chaplaincy have come through the federal legislative process, a significant vote was taken at the April 30, 1947, session of the General Commission. The vote started a movement to raise $100,000 to purchase a building on Capitol Hill to be a memorial to the chaplains who gave their lives in two World Wars, and to house the offices of the Commission. The value of proximity to the place where policies are made had been proved through the years and the assurance of being in close touch with government leaders to express views at opportune moments spell out the significance of the project.

The overwhelming response of the churches to the idea of a fitting memorial to the chaplains and the need for a headquarters for the General Commission saw $96,000 of the needed amount in hand by October 29, 1947, and the total of $125,002, by November 3, 1948. This response made possible a debt-free dedication. The quiet dignity, the attractive surroundings, the suitability of space arrangements for the needed offices, and the small Colonial chapel, a gift of the Presbyterian Church, U.S.A., with its bronze plaques bearing the names to commemorate chaplains who died in World War I, World War II and the Korean War, reflect the good taste and sound judgment of those who made the dream a reality. The project was the climax of six years of outstanding service with the Commission for Bishop Henry Knox Sherrill and a rewarding achievement for his predecessor, the Reverend William B. Pugh, and successors as Commission chairman, Dr. Joseph C. Hazen and Bishop Charles W. Flint, who worked with Dr. John H. Gardner, Jr., Memorial Chapel committee chairman, and others on the project.

Dr. Hazen officiated at the Service of Dedication and introduced Secretary of Defense James V. Forrestal, who unveiled the bronze tablet bearing the names of 134 honored chaplain dead, and gave the dedicatory address. His tribute included these words of appreciation:

> It is a splendid thing to come together as you have today to pay tribute to these men whose names are enrolled on that record of honor, because those of us of the armed services who saw what the chaplains did in the war will have a long and abiding memory of the contribution that they made, unsung very largely, but nevertheless a potent and deep influence in the lives of many men. The need for a Christian faith, and I use it in its broadest sense, has never been more striking than it is today.

For churchmen and chaplains who have been guests at 122 Maryland Avenue, N. E., in Washington, for Commission members who have met regularly there, for the staff of twelve who work at the many editorial and administrative tasks, and for chaplains around the world who have

the assurance that the churches are working together in a united effort through the General Commission for their interests, this headquarters is a worthy achievement. Perhaps there can never be a true estimate of the prestige it represents for the chaplaincy.

It should be noted that, in far too many cases, the establishment of a headquarters means that all roads lead to it, and most of its business is transacted there, to the detriment of contacts in the field. This has not been so for General Commission chairmen and Executive Secretaries. In addition to the wartime visits of church leaders and Commission representatives already reported, a recognition should be made of the efforts of postwar and present-day Commission officers to go where the chaplains and their parishioners are, to see them at their work, and to fellowship with them, not only to convey the concern of the churches at home for their work, but to bring back an account of their work to the churches.

During his term as Chairman of the General Commission, Dr. Stewart M. Robinson made a trip around the world, which was made financially possible by his denomination, The Presbyterian Church, U.S.A. While his stops at the important centers around the globe—even including the battle line above the 38th Parallel in Korea and the Russian sector in Berlin, were made in behalf of his church, his contacts with hundreds of chaplains were made also as a much-interested representative of the General Commission. He participated in religious services in all types of chapels and stations and his firsthand view of the chaplains' work under every conceivable situation led him to report the "mission accomplished" upon his return in these words:

> My experiences all reinforced the conviction that our military chaplains constitute the most important body of clergy in the nation's life. Not only are they so numerous, but their parishes are made up of men and women, mostly young, together with children, mostly small, who are a most important element in the body social, politic, and spiritual.... Chaplains have the best understanding of interfaith problems and ecumenicity. I found chaplains more loyal than civilian ministers to their individual convictions and at the same time more cooperative with others.

In a like manner and with the same result, a visit to the chaplains stationed in Europe was made by Dr. Marion J. Creeger, Executive Secretary of the General Commission, a few years later. The purpose of his visits and his impressions were reported in an interview with Julia A. Lacy, editor of THE CHAPLAIN:

> I went to carry warm fraternal greetings from all churches of the General Commission, to report their concern to provide the chaplains with more

varied and effective support, because they now recognize the ministry of military chaplains as not only important in itself but also strategic for their total life and outreach, and I wanted to consult with chaplains on the field regarding the content of THE CHAPLAIN and THE LINK, and to ask their advice and help with problems of distribution.... I was impressed anew by the practical and ecumenical character of the chaplaincy. It is impossible to calculate the longterm influence of this experience in ecumenical Christian worship and service upon the ecumenical movement in the Christian church. It is an influence that reaches out in less conspicuous ways than those of articulate church bodies; but it touches the lives of multitudes, crossing the lines of nations as well as denominations.

After the Korean War it became clear that our nation would be maintaining a permanent military establishment of such size as would call for a steady flow of young men in vast numbers into the armed forces for a period of two to four years. Once again the churches saw the need of updating the structure and program of their cooperative agency responsible for this ministry to this new and far-flung American community. Thus, in October, 1955, the old Commission became "The General Commission on Chaplains and Armed Forces Personnel."

T. The Team Approach to Visitation

It was during Dr. Creeger's tenure of office as Executive Secretary of the General Commission that a new concept appeared in the visitation program. The chaplain agencies of several churches, plus the denominations in the General Commission, representing approximately 1,700 of the 2,100 Protestant chaplains in the three armed services, banded together in a team approach to visit chaplains in the Far East and Alaska. Dr. Creeger's traveling companions were Kenneth L. Ahl, representing nine Lutheran bodies; John R. McLaughlin of the Methodist Commission, Carl M. Boyd of the Disciples of Christ; and A. Ray Appelquist of the American Baptist Convention. The group jointly sponsored get-together dinners for approximately 90 percent of the chaplains and their wives throughout the tour. The impact was tremendous for it presented a united concern across service lines as well as denominational lines. Not only were chaplains impressed by the concern of the churches, but so were commanders, service families and civilian church people abroad.

These are only two isolated examples of the efforts of Dr. Creeger to be "out in the field" during his nine-year span of service. The real evidence that his was not a desk job in a comfortable new headquarters is to be found in the tribute of former Air Force Chief of Chaplains Charles I. Carpenter on the occasion of Dr. Creeger's retirement:

A strong and pleasant relationship has developed between military chaplains and the General Commission during Dr. Creeger's administration, which has enabled the performance of a more effective Christian witness to men and women in the armed services and V. A. hospitals. Dr. Creeger traveled more than 150,000 miles to many places—some far off the beaten track—to bring the concern of the churches of the thirty-three member denominations, which the General Commission represents, to men and women wherever their military assignments had placed them.

U. Conferences with Chaplaincy Concerns

Since his administration began in 1962, the Reverend A. Ray Appelquist has made visits to the Far East and Europe. Coupled with a round-the-world trip made by Dr. Claude H. Pritchard, Chairman of the Commission, in 1964, and the visit of his successor, Dr. Karl A. Olsson to Europe in the summer and fall of '66, this means that many of the chaplains abroad have been contacted recently by an officer of the Commission. Reports made at meetings of the General Commission reveal that the present Executive Secretary, like his predecessors, is ever on the go and invitations to visit installations at home and attend meetings related to chaplaincy programs is on the increase.

While it is not possible to list the many visits in the logbook which the present Executive Secretary has made to installations, seminaries, colleges, Veterans Hospitals, Service Academies and Chaplains' schools, it is worthwhile to note that his itinerary has included a visit to the Chaplain General and Senior Protestant Chaplains of the Canadian Armed Forces at National Defense Headquarters in Ottawa, Canada; the *USS Saratoga* as one of the SECNAV guests; CAP National Committee Meeting, Houston, Texas; a Presbyterian U.S. Chaplains' Retreat, Black Mountain, North Carolina; Norfolk (Va.) Ministers' Association; Associated Church Press Convention, Ottawa, Canada; and others.

In furthering the work of the chaplaincy and to keep informed on the issues confronting the chaplaincy today, Mr. Applequist has been especially diligent in attending conferences which relate to the chaplain's work. In addition to Command Conferences held by the Chiefs of Chaplains, he has attended the following: A National Study Conference on Church and State, sponsored by the Department of Religious Liberty of the National Council, held at Columbus, Ohio, in February, 1964; a conference of chaplaincy leaders from seventeen nations at the Ecumenical Institute at Chateau de Bossey near Celigny, Switzerland; and a seminar sponsored by the Associated Church Press on the churches' stake in the UN, held in March, 1965, at the Church Center for the United Nations.

Because the Church-State question is a paramount issue facing the chaplaincy today, and because Mr. Appelquist's presence at the National Study Conference is an example of his stewardship in any matter affecting the chaplaincy, a brief summary of the findings of Section Seven of that Conference will show the wise investment of time and effort in behalf of the chaplaincy:

> When the State for its own proper purposes separates certain of its citizens from their home communities for extended periods of time, it must not thereby deprive them of opportunities for the free exercise of religion. Therefore, when the State assumes so great a role in the lives of those affected, it must at the same time make possible the practice, nurture, and appropriate propagation of religion in a manner as close to normal as it can. Over and beyond the responsibility of government to make possible the free exercise of religion, the motivation of the religious bodies in providing chaplains stems from their own compulsion to serve and care for all human beings everywhere, regardless of difficulty and danger. . . .
>
> The structures of the chaplaincy as currently organized and administered in our country are in general a viable response to the common need of both religious bodies and the government to provide for the free exercise of religion without an establishment of religion.

V. Expanding Ministry to Armed Forces Personnel

While the team approach to visitation and conference meetings to discuss new problems reflects the changing needs of the chaplaincy, the ministry to Armed Forces Personnel has also been confronted with new challenges.

One of these lies in the area of Christian education. As the family situation has expanded with increased base housing, both at home and overseas, the need for an enlarged religious education ministry has evolved. The establishment of a well-rounded and up-to-date curriculum, the growing number of teachers and pupils enrolled in Sunday schools, and the pressure of administration—these have led to the need for trained civilian directors of Christian education to supervise the religious education program.

As with the first chaplains, there were many questions about DREs. What qualifications should they have? Where could they be found? Should they be employed hit-or-miss, or should denominational certification be required? In consultation with the concerned chaplains, the Committee on the Ministry to Armed Forces Personnel of the General Commission developed a set of qualifications for civilian DREs who work in the military. It also authorized the securing and maintaining of a list

of qualified DREs who were interested in serving in the military. Names were secured through a survey of denominations, through publicity in the church press, and through letters to seminaries and training schools. This list is made available to any military unit seeking a DRE.

Actual employment of these persons is made at a local level; but the General Commission serves as liaison in securing denominational certification for its member denominations.

Another challenge to an expanded ministry to Armed Forces personnel came in the area of publications. Chaplains constantly ask for attractive, non-denominational material to use in a religious ministry of the printed page. The Department of Ministry to Armed Forces Personnel has sought to answer this need by the preparation of a series of pamphlets and small books. Some of these give guidance to the home churches on preparing young people morally and spiritually for their military experience; make suggestions on keeping in touch with them while they are in the service; and even outline some things churches can do to aid their young people when they are released.

Other pamphlets—rather widely used now—aim to help military personnel carry on their devotional life and maintain high ideals during their military career. One attractive pamphlet encourages the taking of correspondence courses on religion offered by various colleges (listed in Armed Forces Institute catalogues) as well as by some departments within several denominations. Students may even gain college or high school credit for some of these courses; but all provide worthwhile knowledge and aid in spiritual development.

Still another challenge was in the area of encouraging select military personnel to attend civilian retreats. The Commission has made scholarships available to make such attendance possible. These efforts stem from the concern for the total spiritual life of the serviceman. To hear an enthusiastic report of attendance at a church convention, a religious retreat, or a spiritual life conference, is to know that the days so spent will long be remembered by the serviceman and will enrich his future experience.

W. Appreciation Certificates and Guide to Church Membership

In 1959, under the leadership of the Department of Chaplaincy Services, the General Commission on Chaplains initiated two special projects which have met a significant need in a religious ministry to military personnel.

One was the development of an attractive Appreciation Certificate to recognize the contribution of laymen in the chapel program. The person,

or couple, or family to be honored are nominated by letter request to the General Commission. The award is issued by the Commission on the basis of only one such award annually in a given situation. This limitation is to give significance to the citation. My own particular use of the Certificate has been, like other chaplains, to make it a "Layman of the Year" award, attended by a public presentation. The value to the recipient is not only the recognition of the local congregation but also that the Appreciation Certificate itself comes from the General Commission office in Washington.

The second item was the publication of a booklet to assist the chaplain in his evangelistic program: *A Chaplain's Guide to Church Membership.* Through the evangelistic efforts of chaplains, many adult servicemen and their wives have been led to make decisions for Christ. Evangelistic interest has led chaplains to train children of military families in the fundamentals of their faith at the age they would normally be taking this religious instruction in their home churches. Because these single servicemen and families are usually far removed from the home church with which they wish to place their membership, or because they may not at the moment have a home church with which to unite, it has become necessary to effect the receiving of these persons into church membership by correspondence. From *A Chaplain's Guide to Church Membership* the chaplain can determine the policies and procedures related to baptism and church membership of the various denominations. The detailed listings point out the denominations which have a "central church" or "central agency" for receiving memberships if the person making the decision has no home church. It also includes information as to where answers may be found to any questions arising in getting people affiliated with their church. It will be self-evident that this ministry is a valuable aid to the churches at home as well as to the chaplains and military personnel.

X. Jobs for Retirees

The 1960s—twenty years away from the beginning of American involvement in World War II—have brought an entirely new situation in the lives of military personnel. Thousands have completed twenty years of active duty and many have reached thirty years, making them eligible for retirement. And most of them are too young to really retire. This need and possibility of a second career has opened up a new field of service for the General Commission, an opportunity to be of help to these for whom it has held concern through the two decades and to its constituent churches as well.

The possibility of interesting retiring military personnel in church-related vocations had its beginning at the Brent Conference—so named to memorialize Bishop Charles Henry Brent, the Senior Headquarters Chaplain of the AEF—held in Washington in January, 1961. The Conference was jointly sponsored by the Commission and the Yokefellow Institute of Richmond, Indiana, an organization interested in the ministry of the laity. A survey of interest among military personnel looking forward to retirement followed and inquiries were received from all branches of the Service.

Colonel Matthew Thompson, retired from the United States Air Force, became Administrative Assistant to the General Commission's Executive Secretary on December 1, 1962, with a primary interest in this new endeavor. He was chairman of a Conference on Church-Related Occupational Opportunities, held in Washington on February 8, 1964, under the sponsorship of the General Commission. Bringing together church executives responsible for personnel recruitment and executives from the government responsible for job-help projects for retirees, the Conference discussed opportunities, salaries, requirements, and ways and means of getting employer and employee together. Under a continuing committee with Colonel Thompson directing the effort, a vast field of opportunity has been developed and publicized and applications are sought.

The exploration of opportunity has brought to light an amazing array of jobs under church direction. Church colleges offer many positions for teachers, administrators, counselors, and librarians. Church hospitals need doctors, nurses, administrators, dietitians, technicians, and pharmacists. Church orphanages and retirement homes are in search of house parents, business managers, bookkeepers, and maintenance personnel. Church sponsored community centers offer an opportunity for social workers, field directors, parole officers, and public welfare workers. The church itself employs treasurers and comptrollers in addition to its ministers, Christian education and youth directors. The church press and radio is seeking editors, announcers, program directors, engineers, and public relations people. In all, the field seems to be unlimited and many of the skills required are possessed by those who have performed similar or related tasks during their military career.

It has long been evident that the church cannot compete with industry salary-wise. It may also be noted that whereas many retirees step into important industry positions many are handicapped because of industry's seniority system. Thus, it would seem, because the church can adequately supplement the retirement income, and the retiree may be more interested in the service opportunity offered than the remuneration, that

the two are ideally suited to each other. It is the aim of this new ministry of the General Commission that the need and the talent be brought together.

Y. The Accomplishments of Recent Years

Following in the train of concern for the chaplaincy program which former chairmen of the General Commission gave top priority, those who have held the position in recent years have promoted the work with equal zeal. Bishop Reuben H. Mueller of the Evangelical United Brethren Church was instrumental in the creation of two specialized departments to do the work of the Commission during his tenure from 1957 to 1959. The department of Ministry to Armed Forces Personnel, headed by Dr. Lawrence P. Fitzgerald, had already been described. The department of Chaplaincy Services was organized to increase the service to chaplains of all branches of the Armed Forces and the Veterans Administration. Chaplain, Colonel, Glenn J. Witherspoon, who retired from the Air Force with thirty years of service, was chosen to be the first director of the new department. Bishop Henry I. Louttit of the Episcopal Church, during his chairmanship of the General Commission from 1959 to 1963, gave particular interest to the establishment of Christian centers near military installations in the Far East. Dr. Claude H. Pritchard of the Presbyterian Church in the U.S. served as Chairman from 1963 to 1965 and expressed his concern through visitation of the chaplains around the world.

During his administration two important projects were adopted. The first was a survey of the procedures and regulations by which the effectiveness of chaplains is rated in the Armed Forces and Veterans Administration. These ratings are regarded as of concern to the churches as well as the administrative needs of the chaplaincy. The second project, born of a concern in the church-state discussions and asking for a study of the role of the military chaplaincy in these relationships, led to one statement of policy which might prevent the chaplaincy from coming under fire in future discussion. This statement is regarding compulsory chapel attendance, a common practice in Service academies, basic training installations, and "boot camps." "It is our conviction that any requirement by the State of compulsory attendance at services of worship is contrary to the principles of religious freedom and the constitutional rights of the individual citizen."

The present chairman, Dr. Karl A. Olsson of the Evangelical Covenant Church and President of North Park College in Chicago, Illinois, has carried on from the survey of procedures and regulations for effectiveness ratings to the matter of pay scales. At the Spring Meeting of the

General Commission in April, 1965, a resolution was passed which said: "In view of the fact that the present military pay scale does not provide an adequate living wage, especially for enlisted and commissioned personnel in the first two years of service, the General Commission on Chaplains and Armed Forces Personnel urges appropriate government officials and agencies to support an increase in military pay which will assure all personnel an adequate living income." This emphasis is in keeping with the Commission's efforts in times past to secure the rank of general for Chiefs of Chaplains, and to place these Chiefs on an equal footing with the ranking officers of the other professional branches of the military, and to work cooperatively through the years for an adequate grade structure throughout the chaplaincy.

The continued study indicates a need for increased salaries at the entrance level for chaplains. While the level at present is higher than the grade for those entering officer status from the cadet program, the chaplain is older and further advanced in his professional training and background. In comparison with the opportunity in the civilian parish, the young clergyman is forced to choose the chaplaincy at a sacrifice for the early years. Because he is in a poor position to do so, recruitment of the best qualified men suffers.

As the present members of the General Commission face the problems arising in the Vietnam conflict, the same concern for the spiritual welfare of all personnel which has characterized former war periods is in evidence. At a recent meeting of the Commission, the members voted to petition the Armed Forces Chaplain Board to establish religious retreat opportunities for military personnel in Vietnam, and facilities similar to those which benefit military personnel in other overseas areas.

Z. The Chaplain Library

To preserve the historical record of the General Commission, with a complete file of the official minutes of Commission meetings, and bound copies of THE CHAPLAIN and *The Link*, and to collect books, pamphlets, and articles written about the chaplaincy, a library has been established by the present staff in the Chaplains' Memorial Building in Washington. It has already proved to be a rich storehouse of material for research by students from Princeton Seminary, Duke University, the Air War College, and for this narrative. As it grows, through the acquiring of new material coming from the press in increasing volume regarding matters related to the chaplaincy, and through contributions by chaplains of items of historical interest, it will offer another avenue of expanding service to the chaplaincy.

On the wall of this library hangs a plaque which shows the high regard of those outside the Protestant fold for the work of the General Commission. The plaque reads:

THE FOUR CHAPLAINS' AWARD

Presented to The General Commission on Chaplains and
Armed Forces Personnel for distinguished service
in the field of Interfaith relations.
March 24, 1962
Chaplain Alexander D. Goode
Ben Goldman Lodge
B'Nai B'rith
New York

ZZ. Conclusion

All that has been said regarding the Commission's work on behalf of the chaplaincy has been accomplished in cooperation with The Military Ordinariate, The Jewish Welfare Board, and the Chiefs of Chaplains of whatever faith. As representatives of the member Protestant churches, with a friendly link to all Protestantism, the General Commission has labored through the years with the aim that any gain achieved might be for the benefit of all chaplains.

The most fitting conclusion possible comes from a recent report made by the Executive Secretary at a Commission meeting: "For nearly fifty years the General Commission, by whatever name it was called, has been the instrument used by the churches to accomplish together those things which they found they could not do individually in ministering effectively to the Armed Forces and veterans of our nation. The work that lies ahead of us is no less important than that which has been accomplished in the past."

So, General Commission on Chaplains and Armed Forces Personnel, we of the chaplaincy—past and present—who enjoy the elevated status and new image which you have helped create, salute you on the occasion of your Fiftieth Anniversary! With our heartfelt thanks for your labors in our behalf comes our earnest solicitation for your continued concern.

THE END

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SIZOO, Joseph R. 13, 14, 16, 29
SLATTERY, Edward A. 10
STORAASLI, Gynther 5
STUBER, Stanley I. 24
THOMPSON, Matthew 39
THURMAN, Howard 29
VAN DYKE, Tertius 29
WITHERSPOON, Glenn J. 40
WRIGHT, Carroll M. 24

Highlights in Pictures 1917-1967

A complete account of the history of the General Commission in pictures does not exist. However, in the files of GCC are to be found some interesting photographs which highlight various personalities and events throughout the years. Some of these are presented here in chronological order.

In 1913, Chaplain George Livingston Bayard at a Federal Council of Churches' meeting advocated an interdenominational selection of chaplain candidates. As a result the Washington Committee on Army and Navy Chaplains was appointed. Commissioned as a Navy chaplain in 1902, he served three tours of duty at the Washington Navy Yard, and helped to elevate the status of the Chaplains Corps. In 1914, on his initiative a delegation from FCC and representatives of the Roman Catholic Church pointed out at a Congressional committee hearing that there were only 24 Navy chaplains as prescribed by a law of 1842 when the Navy was 1/5th as large. Legislation was adopted authorizing approximately the present ratio. He is revered by the Commission as one of the "founding fathers," and his portrait hangs in the Lounge of the Chaplains Memorial Building.

From 1917-19, Bishop Charles Henry Brent was the Senior Army Chaplain for the American Expeditionary Force under General John J. Pershing, and as such directed 1,300 chaplains and coordinated activities of religious and social agencies. The present structure of the Army chaplaincy owes much to his recommendations, which led to the establishment of the Office of the Chief of Army Chaplains. He was a friend of the Commission in its formative years and helped it reach certain goals.

TOP: Armistice Day, 1927, members of the Commission place a wreath at the Chaplains' Cenotaph in Arlington, which had been dedicated on May 5, 1926, as a memorial to chaplains who died in World War I. RIGHT: Attending the Second Corps Area Conference on April 26. 1923, were: Rev. Charles S. Macfarland, Maj O.R.C.; Maj Gen Robert Bullard, Commandant, 2d Corps; Col John T. Axton, Chief of Army Chaplains; Rev. E. O. Watson, Secy of the General Committee on Army and Navy Chaplains. BOTTOM: January 26, 1927 churchmen attended a luncheon for General Summerall at the Army & Navy Club.

Armistice Day, 1928, services were held at the Tomb of the Unknown by Chaplain (Col) John T. Axton, former Chief of Army Chaplains, and Dr. Charles S. Macfarland, representing the General Committee on Army and Navy Chaplains, who had officiated at the interment of the Unknown Soldier on November 11, 1921.

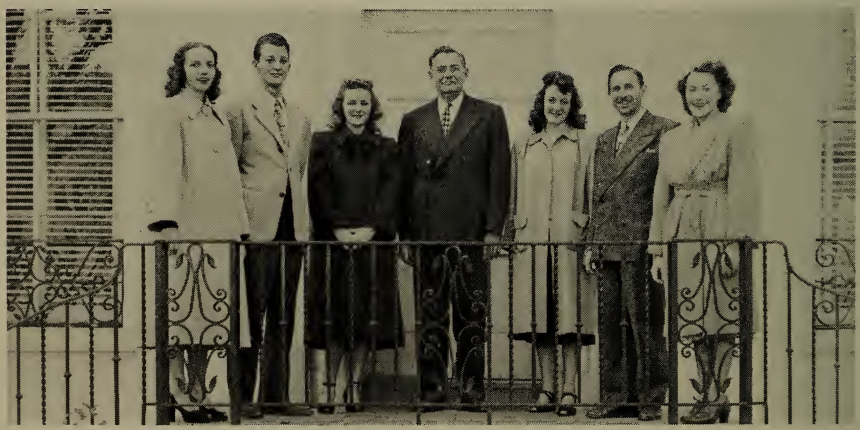
On May 9, 1945, Bishop G. Bromley Oxnam (third from left), representing the Commission on Army and Navy Chaplains, visited General Mark W. Clark (third from right), Commanding General of the 15th Army in Italy. Bishop Oxnam was the Methodist Bishop of New York and President of the Federal Council of the Churches of Christ.

In September, 1942, the Inaugural Dinner of the Service Men's Christian League was held. Speakers participating were, L-R: Chief of Naval Chaplains Robert D. Workman; Ivan M. Gould, Gen Secy, SMCL; Dr. Samuel McCrea Cavert, Gen Secy, Federal Council of Churches; Dr. Arlo A. Brown, Chairman, International Council of Religious Education; Bishop Adna W. Leonard, Chairman, SMCL; Dr. Daniel A. Poling, Vice-chairman, SMCL; Senior Army Chaplain Joseph O. Ensrud; Brig Gen Fredrick H. Osborn; Dr. S. Arthur Devan, Dir, General Commission on Army and Navy Chaplains; RADM Randall Jacobs, Chief of Navy Personnel.

"A good chaplain is worth his weight in gold; a poor one defeats the precepts he is supposed to teach," said General Dwight D. Eisenhower, Chief of Staff, U.S. Army, speaking at a luncheon of the General Commission on Army and Navy Chaplains (GCC) held in the Federal Room of the Statler on April 24, 1946. L-R: Dr. Joseph G. Hazen, Acting Dir, GCC; Eisenhower; Bishop Henry Knox Sherrill, Chairman, GCC; ADM Chester W. Nimitz, Chief of Naval Operations.

The General Commission 1946 Fall Luncheon was held at the Hotel 2400 in Washington. Speaker's Table, L-R: Dr. Andrew R. Bird, Chaplain Robert D. Workman, Thomas A. Rymer, Chaplain Crawford W. Brown, Bishop A. R. Clippinger, Chaplain William N. Thomas, General Omar N. Bradley, Bishop Henry Knox Sherrill, Chaplain Luther D. Miller, Dr. Frederick L. Fagley, ADM Telfair Knight, Brig Gen F. R. Kerr, Dr. Samuel McCrea Cavert, Dr. Joseph C. Hazen, Dr. Reuben H. Mueller.

Man in center is Thomas A. Rymer, Director of the General Commission on Chaplains (1946-1953), photographed with his staff in front of the Chaplains Memorial Building. Second from right is Delmar L. Dyreson, editor of *The Link* (1947-1949).



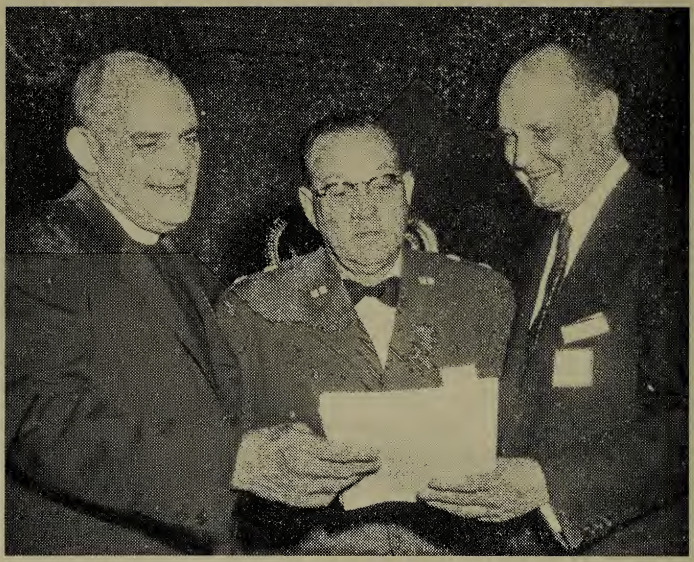
TOP: On November 3, 1948, this building was dedicated as a memorial to the 134 chaplains who died in World Wars I and II. The General Commission on Chaplains then represented 46 denominations and religious bodies, and served all branches of the Armed Services and the Veterans Administration. CENTER: Chatting while enjoying the Dedication Day luncheon were, L-R: RADM William N. Thomas, Chief of Naval Chaplains; Bishop Angus Dun, Episcopal Bishop of Washington, D.C.; Dr. Lynn Harold Hough, Dean Emeritus, Drew Theological Seminary. BOTTOM: Secretary of Defense James V. Forrestal unveils the memorial plaque during the ceremony in the chapel while Dr. Joseph C. Hazen, Chairman, GCC, stands by. The chapel was a gift of The Presbyterian Church, USA. The building is a living memorial dedicated to furthering the spiritual ministry of all military chaplains.

In 1949, at the annual conference of the Military Chaplains Association in Chicago the General Commission on Chaplains presented this exhibit.

Some of the chaplains and churchmen attending the Fall 1950 General Commission meeting photographed in front of the Chaplains Memorial Building. Bishop Charles W. Flint was the Chairman; Thomas A. Rymer, the Director. A budget of $60,550 was adopted for 1951 for the work of GCC.

In 1954, representatives of the Commission, the Air Force, and the National Council of Churches toured the Far East military installations to survey off-base, leisure-time activities for servicemen. As a result, fund-raising was undertaken by NCC and GCC to establish recreational centers in Japan, Okinawa, and Korea. L-R: Elmer Fridell, American Baptist; Willard Wickizer, Chairman, GCC; Roger M. Ramey, Commander, 5th AF; Wallace C. Merwin, NCC; Chief of Air Force Chaplains Charles I. Carpenter; William J. Clinch, Deputy, 5th AF; Bishop Henry I. Louttit, Chairman, Armed Forces Div, NCC; John C. Corbin, Presbyterian USA; Marion J. Creeger, Dir, GCC.

CDR John H. Craven, CHC, USN (center), in 1954 acted as host chaplain on the USS Coral Sea (CVA-43) to visitors, L-R: Duke McCall, President, Southern Baptist Seminary; Marion J. Creeger, Director, General Commission; Harry McKnight, AF chaplain; Robert J. Plumb, Protestant Episcopal Armed Services.



During the 40th Anniversary Dinner of The Commission on April 3, 1957, held at the Sheraton-Carlton Hotel, Washington, D.C., three participants took time out to study the program. L-R: Dr. Eugene C. Blake, President, National Council of Churches; Maj Gen Charles I. Carpenter, Chief of Air Force Chaplains; Dr. Fred S. Buschmeyer, retiring chairman, GCC.

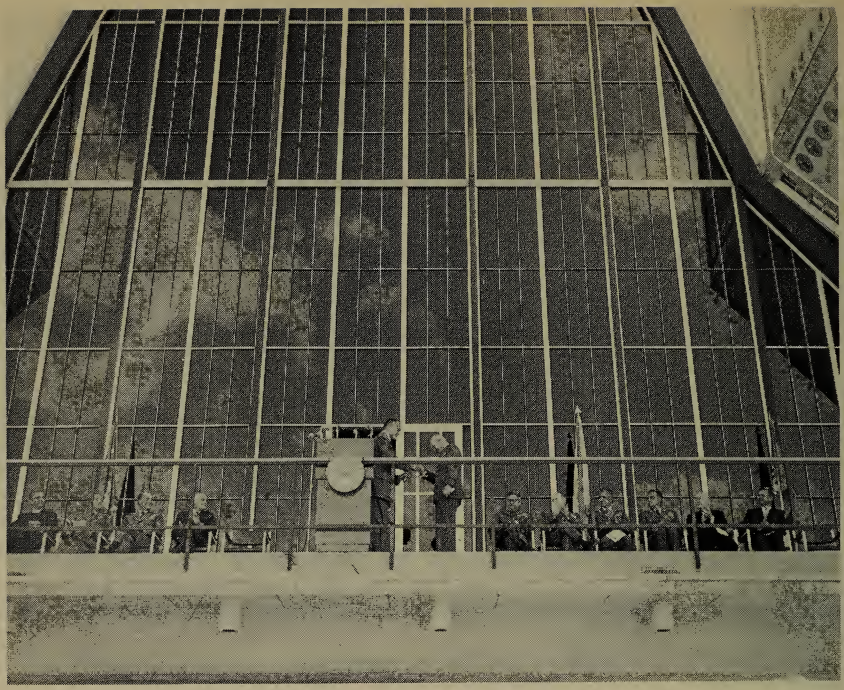
In June, 1959, at the American Baptist Convention annual meeting in Des Moines, Iowa, Dr. Lawrence P. Fitzgerald, editor of *The Link*, discusses exhibit of materials with Chaplain Karl Karpa, USNR. Exhibit was planned by the Rev. A. Ray Appelquist, Secy of Department of Christian Ministry to Service Personnel for ABC, and Dr. Fitzgerald. Thousands visited the booth and got a new insight into the publications available from GCC.

During the spring meeting, 1964, of the Commission, Dr. Claude H. Pritchard, Chairman, GCC, led in the act of dedication of plaque listing chaplains who died in the Korean War. Plaque now hangs in the chapel beside the plaque dedicated to chaplains who died in World Wars I and II.

During the 1957 NATO Navy Chaplains Conference, some of the chaplains called at the Chaplains Memorial Building. Shown, L-R: RADM Edward B. Harp, Jr., Chief of U.S. Naval Chaplains; CDR Halvor H. Landsem, Chaplain, Royal Norwegian Navy; Rev. H. James Nicol Purves, Senior Chaplain, Church of Scotland and Free Churches, United Kingdom Royal Navy; Dr. Edward L. R. Elson, National Presbyterian Church, Washington; CDR Epiphanios Kalafatis, Chief of Chaplains, Royal Hellenic Navy.

←

Chatting during the fall meeting, 1962, of the Commission are the Rev. George Cummins, Dir, Division of Chaplaincy, Southern Baptist Convention; Dr. A. L. Roberts, Gen Dir, Commission on General Christian Education, National Council of Churches; Rabbi Morris A. Sandhaus, Dir, Veterans Administration Chaplain Service.



On September 22, 1963, during dedication ceremonies Maj Gen Robert H. Warren, Supt of the Air Force Academy at Colorado Springs, Colo., presented key of the Academy chapel to Chaplain, Col, George J. Cameron, Protestant Cadet Chaplain. Some of the dignitaries present were Archbishop Francis Spellman, Military Vicar of His Holiness; General Curtis LeMay, Air Force Chief of Staff; Maj Gen Robert A. Taylor, Chief of Air Force Chaplains; Rev. A. Ray Appelquist, Exec Secy, General Commission. The chapel has 17 spires towering 150 feet and three naves where Jewish, Catholic, and Protestant services may be conducted simultaneously. Dr. Marion J. Creeger, former Exec Secy, GCC, preached the dedicatory sermon on Sunday afternoon.

In 1964, Bishop Reuben H. Mueller, President of the National Council of Churches and longtime friend of the Commission, visited Chaplain (Col) John O. Woods, USAREUR Chaplain, while on tour of European bases. Dr. Fred S. Buschmeyer, United Church of Christ Executive Secretary, accompanied Bishop Mueller.

In March, 1965, the Rev. A. Ray Appelquist, Exec Secy, GCC, and Irene Murray, Asst Editor, THE CHAPLAIN, attended a seminar sponsored by the Associated Church Press at the Church Center for the United Nations. CCUN is an educational group communicating the program of UN to the various churches, and sponsoring continuing seminars tailored for all ages and all groups.

During the first week in June, 1964, the NATO Chaplaincy Conference was held near Celigny, Switzerland. American chaplains attending were Nason, USAF; Rhea, USA; Brown, USAF; Woods, USA; Oglesby, USN; Wood, USA; Baumgartner, USAF; Jones, USAF. A. Ray Appelquist, Exec Secy of the Commission, represented GCC. Seventeen nations were represented by active duty and civilian chaplaincy leaders at this special conference.

2

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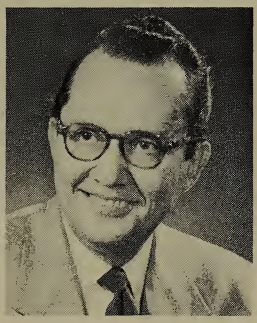
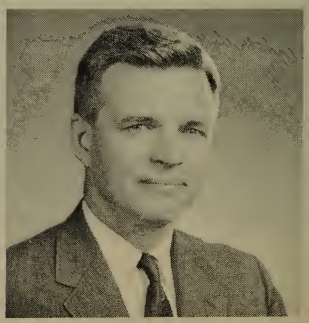


3

Officers of the Commission 1965-1967

1) Chairman Karl A. Olsson, President, North Park College, Chicago, Ill. 2) Vice-chairman C. Edward Brubaker, Pastor, First Presbyterian Church, Englewood, N.J. 3) Vice-chairman R. Eugene Sterner, Director of Church Service Division, Church of God, Anderson, Ind. 4) Secretary James J. Alexander, Dept. of Chaplains and Military Personnel, Presbyterian Church US, Atlanta, Ga. 5) Treasurer Paul L. Althouse, Pastor, Evangelical and Reformed Church of the United Church of Christ, Frederick, Md. 6) Executive Secretary A. Ray Appelquist, General Commission.

4



Staff of the Commission

As of December 1966, the GCC staff is pictured in front of the Chaplains Memorial Building and with the Capitol Dome as background. Front row, fourth from left is the Rev. A. Ray Appelquist, Exec Secy, Commission; third from left is Dr. Lawrence P. Fitzgerald, Dir, Department of Ministry to Armed Forces Personnel. Other staff members, L-R, are: Talbert Hutton, maintenance engineer; Mrs. Ruth Simms, librarian; Irene Murray, asst editor, THE CHAPLAIN; Mrs. Irene Maddocks, secretary to Mr. Appelquist; Mrs. Isabel Senar, financial secretary; Mrs. Annie Hooper, housekeeper. Back row, L-R: Mrs. Dova Manili, secretary to Col Thompson; Mrs. Inez Sewell, asst to Mrs. Senar; Mrs. Marion Williams, editorial asst; Col Matthew Thompson, adm asst. Since this picture was taken, there has been one change—Kenneth G. Everton has replaced Mrs. Manili.

Historical Rosters

Current Denominational Representatives and Consultants to the Commission

A. Representatives

James J. Alexander ..... PUS*
Paul L. Althouse ..... UCC
Maurice S. Amnott ..... ACC
Gordon H. Anderson ..... BGC
Thomas M. Anthony ..... CP
George W. Baber ..... AME
A. Purnell Bailey ..... M
Joseph Barth ..... UU
M. N. Berger ..... EUB
Cyril Best ..... PE
Herley C. Bowling ..... M
E. Craig Brandenburg ..... EUB
M. Breeding ..... CME
Erwin A. Britton ..... NACC
C. Edward Brubaker ..... UP
Henry C. Bunton ..... CME
Fred S. Buschmeyer ..... UCC
Richard P. Carter ..... UCC
Arthur W. Childs ..... NACC
John W. Claxton ..... NACC
C. D. Coleman ..... CME
George Coulter ..... NAZ
Donald A. Courtney ..... CGA
John M. Crowell ..... PUS
Lloyd W. Dahlquist ..... BGC
Joseph C. Danielson ..... EC
Harold Dekker ..... CR
C. T. Denbo ..... FMC
Leon A. Dickinson, Jr. ..... UCC

*For explanation of abbreviations, see page 72.

Henry Duhan ..... UCC
James W. Eichelberger ..... AMEZ
William E. Flood ..... AB
Cook W. Freeman ..... PUS
Harold C. Gosnell ..... PE
John J. Grace ..... SA
William E. Griffiths ..... AB
John S. Groenfeldt ..... MOR
M. Maurice Grove ..... DIS
Frank R. Hamilton ..... UCC
E. L. Harrison ..... PNB
Fred H. Heather ..... M
E. L. Hickman ..... AME
Gunnar Hoglund ..... BGC
Sheldon Howard ..... FWB
J. H. Jackson ..... NBUSA
Wescott A. Johnson ..... NBCA
E. Edward Jones ..... NBCA
Raymond L. Jones ..... AMEZ
Richard Kern ..... CGNA
Norman W. Klump ..... EUB
Herman J. Kregel ..... RCA
Ernest W. Kuebler ..... UU
Kenneth A. Kuntz ..... DIS
W. C. Lauderdale ..... ARP
Arnold M. Lewis ..... PE
Dwight E. Loder ..... M
James C. Lont ..... CR
Henry I. Louttit ..... PE
William W. Lumpkin ..... PE
K. Warriston McCracken ..... UP

Morris C. McEldowney ..... UCC
John R. McLaughlin ..... M
Walter F. MacGowan ..... DIS
Paul O. Madsen ..... AB
R. W. Mance ..... AME
Aaron B. Markuson ..... EC
Charles Martin ..... SDA
Hugh N. Miller ..... UP
Reuben H. Mueller ..... EUB
Karl A. Olsson ..... EC
Richard E. Owens ..... PMC
Michael Pelt ..... FWB
Chester A. Pennington ..... M
C. D. Pettaway ..... NBCA
Claude H. Pritchard ..... PUS
Harmon B. Ramsey ..... PUS
William H. Rhoades ..... AB
Harold W. Richardson ..... AB
G. Dewey Robinson ..... AME
Harold H. Scanlin ..... ECC
John F. Schaefer ..... EUB
H. B. Shaw ..... AMEZ
Harold K. Sheets ..... WMC
P. R. Shy ..... CME
Frank K. Sims ..... NBCA
L. Paul Skiles ..... NAZ
Clark Smith ..... SDA
J. A. Smith ..... ECC
W. Angie Smith ..... M
Gordon Spaugh ..... MOR
George J. Spencer ..... UU
Stephen G. Spottswood ..... AME
R. Eugene Sterner ..... CGA
Cawley H. Stine ..... EUB
Edward I. Swanson ..... PE
George Oliver Taylor ..... DIS
William Phelps Thompson ..... UP
Edwin H. Tuller ..... AB
Thomas J. Van Loon ..... M
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Lee Edwin Walker ..... UP
Christian H. Walvoord ..... RCA
Alton L. Wheeler ..... SDB
Andrew White ..... AME
Harold H. Wilke ..... UCC
Harry C. Wood ..... UP
Frank Woyke ..... NAB

B. Ex Officio Consultants

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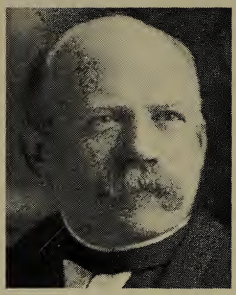
Roger O. Braaten ..... V.A.
Charles E. Brown, Jr. ..... ARMY
William L. Clark ..... AIR FORCE
Richard H. Chase ..... CHR.SC.
Edwin R. Chess ..... AIR FORCE
George W. Cummins ..... S. BAP.
Edwin R. H. Espy ..... NCC
Foye G. Gibson ..... M - VIS
Carl K. Gilchrist ..... M - VIS
Ward Kaiser ..... NCC
James W. Kelly ..... NAVY
Gerald E. Knoff ..... NCC
Engebret O. Midboe ..... RET. COMM.
Robert W. Preusch ..... M - VIS
William J. Reiss ..... LCUSA
Floyd Robertson ..... NAE
Fount L. Robinson ..... YMCA
Henry J. Rotrige ..... NAVY
Francis L. Sampson ..... ARMY
Osborne E. Scott ..... ALM
Margaret Shannon ..... NCC
Samuel Sobel ..... AFCB
John C. Soltman ..... M - VIS
Albert Wildman ..... UP
Eli F. Wismer ..... NCC
John Wood ..... NCC

Chairmen of the Commission



1917 Alfred Harding (Episcopal)

1918 William F. McDowell (Methodist)

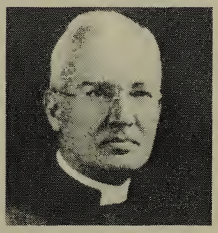
1925 W. S. Abernethy (Baptist)

1929 Jason Noble Pierce (Congregational)

1931 James E. Freeman (Episcopal)

1935 Joseph R. Sizoo (Presbyterian)

1939 Rufus W. Weaver (Baptist)



1941 Adna W. Leonard (Methodist)

1943 William B. Pugh (Presbyterian)

1945 Henry Knox Sherrill (Episcopal)

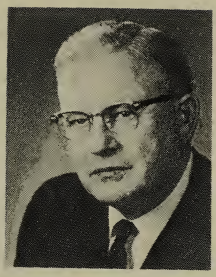
1947 Joseph C. Hazen (Baptist)

1949 Charles W. Flint (Methodist)

1951 Stewart M. Robinson (Presbyterian)

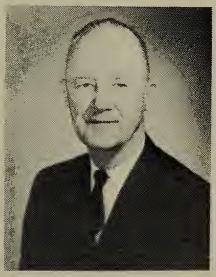
1953 Willard M. Wickizer (Disciples)

1955 Fred S. Buschmeyer
(United Church of Christ)

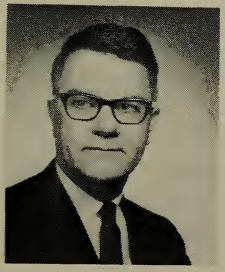


1957 Reuben H. Mueller
(Evangelical United Brethren)

1959 Henry I. Louttit (Episcopal)



1963 Claude H. Pritchard (Presbyterian)



1965 Karl A. Olsson (Evangelical Covenant)

Executive Secretaries of the Commission

1917	Worth M. Tippy	Methodist
1918	Clyde F. Armitage	Methodist
1918	Gaylord S. White	Presbyterian
1920	E. O. Watson	Methodist
1926	W. L. Darby	Presbyterian
1933	Roy B. Guild	Congregational
1940	Paul D. Moody	Congregational
1941	S. Arthur Devan	Baptist
1944	Edwin F. Lee	Methodist
1946	Thomas A. Rymer	Presbyterian
1953	Marion J. Creeger	Methodist
1962	A. Ray Appelquist	Baptist

Editors of THE LINK

Published by The Service Men's Christian League

January-February 1943	Clarence W. Hall, Editor
August 1946	R. M. Elmquist, Acting Editor
September 1946	Thomas A. Rymer, Acting Editor

Published by the General Commission

February 1947	Delmar L. Dyreson, Editor
December 1949	Thomas A. Rymer, Editor
October 1953	Joseph C. Dana, Editor
January 1957	Julia A. Lacy, Acting Editor
October 1957	Lawrence P. Fitzgerald, Editor

Editors of THE CHAPLAIN

First issue published October 1944 co-operatively by the General Commission and the Servicemen's Christian League.

October 1944	Clarence Hall, Editor
March 1946	Jacob S. Payton, Acting Editor
September 1946	Thomas A. Rymer, Acting Editor
January 1947	Delmar L. Dyreson, Editor
November 1949	Thomas A. Rymer, Editor
August 1953	Marion J. Creeger, Editor
August 1962	A. Ray Appelquist, Editor

Chiefs of Chaplains, U.S. Army

The first Chief of Chaplains was appointed on 15 July 1920.

John T. Axton	1920-28	Congregationalist
Edumund P. Easterbrook	1928-29	Methodist
Julian E. Yates	1929-33	Baptist
Alva J. Brasted	1933-37	Baptist
William R. Arnold	1937-45	Catholic
Luther D. Miller	1945-49	Episcopalian
Roy H. Parker	1949-52	Baptist
Ivan L. Bennett	1952-54	Baptist
Patrick J. Ryan	1954-58	Catholic
Frank A. Tobey	1958-62	Baptist
Charles E. Brown, Jr.	1962-	Methodist

Chiefs of Chaplains, U.S. Navy

The first head of Navy Chaplains was appointed in 1917. The office of Chief of Chaplains, U.S. Navy, was established by law December 1944.

John B. Frazier	1917-21	Methodist
Evan W. Scott	1921-26	Congregational
Curtis H. Dickins	1926-29	Episcopal
Sydney K. Evans	1929-35	Episcopal
Edward A. Duff	1935-37	Catholic
Robert D. Workman	1937-45	Presbyterian
William N. Thomas	1945-49	Methodist
Stanton W. Salisbury	1949-53	Presbyterian
Edward B. Harp, Jr.	1953-58	Evangelical and Reformed
George A. Rosso	1958-62	Catholic
J. Floyd Dreith	1962-65	Lutheran
James W. Kelly	1965-	Baptist

Chiefs of Chaplains, U.S. Air Force

Air Chaplain, U.S. Army Air Corps

Charles I. Carpenter	1942-45	Methodist
Gynther Storaasli	Jan-Dec 1945	Lutheran
Charles I. Carpenter	1945-49	Methodist

First Chief of Chaplains appointed 1949

Charles I. Carpenter	1949-58	Methodist
Terrence P. Finnegan	1958-62	Catholic
Robert P. Taylor	1962-66	Baptist
Edwin R. Chess	1966-	Catholic

Directors, Chaplain Service, Veterans Administration

Crawford W. Brown	1945-47	Episcopal
Alexander J. McKelway	1947-50	Presbyterian
Edward McDonough	1950-62	Catholic
Morris A. Sandhaus	1962-66	Jewish
Roger O. Braaten	1966-	Presbyterian

National Air Chaplains, Civil Air Patrol

Robert P. Taylor	1950-52	Baptist
Albert C. Schiff, Jr.	1952-56	Lutheran
Maruice R. Holt	1956-59	Presbyterian, USA
Vernon F. Kullowatz	1959-62	Disciples of Christ
J. Norman McConnell	1962-64	Evangelical Presbyterian
George M. Hickey	1964-	Catholic

The Officers and Denominational Representatives
of the
General Commission on Chaplains and Armed Forces Personnel
request the pleasure of your company
at Dinner
Sunday evening, the twenty-third of April
Nineteen hundred and sixty-seven
at seven thirty o'clock
in the Sky Room of the Officers Club
Bolling Air Force Base
Washington, D. C.
Celebrating the Fiftieth Anniversary of the Commission

R. S. V. P.
Please return the enclosed card
by April 1, 1967

Military, Mess Dress
Civilian, Black Tie

A Pledge for Chaplains

Chosen, trusted, commissioned
I WILL BE TRUE.

The opportunity I have was given to me,
I ACCEPT IT HUMBLY AND GRATEFULLY.

Mine is an important assignment, with grave responsibilities,
I WILL DO MY BEST.

As a commissioned officer in the defense forces and
a chosen representative of my church,
I WILL SERVE BOTH WITH MY UTMOST ABILITY.

Since service to others is my goal,
I WILL SEEK NO PERSONAL CREDIT.

What happens to me is of little importance,
I WILL PUT SELF LAST.

Difficulties, dangers, disappointments are part of my job,
I WILL MEET THEM WITHOUT COMPLAINTS.

Some with whom I work may find me difficult,
I WILL MAKE ADJUSTMENTS.

Recognizing that chaplains of other faiths have
motives similar to my own,
I WILL COOPERATE WITH THEM.

As the chaplain of men and women of many faiths,
I WILL SERVE ALL WITH EQUAL SINCERITY.

Believing that what I am is more convincing that what I say,
I WILL LIVE WORTHILY.

Since I have been appointed to preach the gospel,
I WILL STRIVE TO BECOME A WORTHY SPOKESMAN FOR GOD

As a chaplain, I represent fathers and mothers and all
Americans of good will,
THIS I WILL ALWAYS REMEMBER.

Because I am chosen, trusted, commissioned for tasks
beyond human ability to perform,
I WILL SEEK GOD'S GUIDANCE AND TRUST HIM COMPLETELY.

—THOMAS A. RYMER

(Thomas A. Rymer, a former executive director of The General Commission on Chaplains, sets forth in this challenging pledge—the ideal chaplain. Reprinted from The April 1962 issue of THE CHAPLAIN.)

Member Denominations

The General Commission on Chaplains
and Armed Forces Personnel

Denomination	*Abbreviation*
Advent Christian Church	ACC
African Methodist Episcopal Church	AME
African Methodist Episcopal Zion Church	AMEZ
American Baptist Convention	ABC
Associate Reformed Presbyterian Church	ARP
Baptist General Conference of America	BGC
Christian Methodist Episcopal Church	CME
Christian Reformed Church	CR
Church of God (Anderson, Indiana)	CGA
Church of the Nazarene	NAZ
Churches of God in North America	CGNA
Cumberland Presbyterian Church	CP
Disciples of Christ	DIS
Evangelical Congregational Church	ECC
Evangelical Covenant Church of America	EC
The Evangelical United Brethren Church	EUB
Free Methodist Church of North America	FMC
Free Will Baptists, North Carolina State Convention	FWB
The Methodist Church	M
Moravian Church	MOR
National Association of Congregational Christian Churches	NACC
National Baptist Convention of America	NBCA
National Baptist Convention, U. S. A., Inc.	NBUSA
North American Baptist General Conference	NAB
Presbyterian Church in the U. S.	PUS
Primitive Methodist Church, U. S. A.	PMC
Progressive National Baptist Convention, Inc.	PNB
The Protestant Episcopal Church	PE
Reformed Church in America	RCA
The Salvation Army	SA
Seventh-day Adventists	SDA
Seventh Day Baptist General Conference	SDB
Unitarian Universalist Association	UU
United Church of Christ	UCC
The United Presbyterian Church, U. S. A.	UP
Wesleyan Methodist Church of America	WMC

Several additional church bodies contribute to the work of the Commission and are represented by consultants.

CHAPLAINS MEMORIAL BUILDING AND SEAL

THE BACK COVER of this anniversary issue of THE CHAPLAIN is a four-color picture of the Chaplains Memorial Building taken during the Washington winter. This is most fitting for the building is a living memorial to the chaplains who gave their lives for God and country. The Commission headquarters are here; many Commission meetings take place here; and the everyday work of the Commission staff goes on here.

On this page, above, appears the Commission emblem. It is a wreath-crowned cross set in a series of brilliant rays enclosed by the name of the Commission. The seal symbolizes sacrifice and victory and is used in many ways—on the letterhead, on the Commission's literature, on appreciation certificates. But one of its most reverent uses is on the two memorial tablets located in the chapel of the Chaplains Memorial Building. On these two bronze tablets are inscribed the names of the 142 chaplains who lost their lives in the two World Wars and in the Korean War (134 in WW I and II; and 8 in the Korean War).